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## LETTER,

Truly Representing

A Matrimonial Cafe.

Proverbs, Chap. XII. Ver. 4.

A vertuous Woman is a Crown to her Husband;
but she that maketh ashamed, is as Rottenness
to his Bones.

Chap. XXX. Ver. 20.

——An adulterous Woman, she eateth, and wipeth her Mouth, and saith, I have done no Wickedness!

Chap. XXXI. Ver. 10, 11, 12.
Who can find a vertuous Woman? For her Price is far above Rubies.

The Heart of her Husband doth safely trust in her; so that he shall have no need of Speil.

She will do him Good, and not Evil, all the Days of her Life!

## LONDON:

Printed in the Year, 1711.



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## LETTER,

( &c.)

Madam,



OU having (as tis call'd) put me into Doctors-Commons, I will, for the Satisfaction of those who may otherwise think you abus'd by me, and not me by you, attempt, in this Letter, to set the Difference between you and me (and the Causes thereof) in a true and clear Light. In May

1705, I first became acquainted with you, at one Hilton's, where you pass'd for the Widow of one Sir John Williams, a Welfb Gentleman, then lately deceas'd. Hilton reported you, in Lands, Money, &c. worth at least three thousand Pounds, and without ever a Child living; representing you besides, a Woman of Modesty, and of all other praiseorthy Qualifications and Accomplishments. And I nding your Person and Conversation agreeable, conclued an Inter-marriage with you would much advance my Happiness. I thereupon made my Addresses, which you were pleas'd to admit of; acquiescing (when, before Marnage, I enquir'd of your felf) that Hilton's above-mention'd Account of your Circumstances was Fact, and produc'd Sir John's Will, &c. in Confirmation thereof. I then acknowledg'd I had not wherewith to answer your Worth. Worth, and frankly gave you a genuine Account of my Circumstances; to all which you gentilely reply'd, That' you was always of Opinion, Happiness consisted not in the Abundance of Riches, and that your Father, a Wollen-Draper, Brother to the late Sir William Pritchard, by his Will, left you a thousand Pounds, which the said Sir William (your Uncle) offer'd to have made up (he having no Child of his own) ten thousand Pounds, on Condition you'd have marry'd a deform'd Gentleman of his recommending; but you (you faid) rather chose to marry Sir Fohn Williams, whom you fell in Love with at a Boarding-School, when but fourteen Years old, and so lost your Friends (especially your rich Uncle's) Good-Will. Adding, that to your great Surprize and Misfortune, about three Years after you had been marry'd to Sir John, and had had two Children (one alive) by him, you discover'd his being before marry'd to the Lady Catherine, Sister to the Earl of Pembrook, then (and still) living. This Discovery (you faid) so far affected you, as to Occasion a Fit of Siekness, that 'twas thought you never would have recover'd of: However, you confider'd that you were marry'd to Sir John, without being privy to his having then another Wife; that he had receiv'd your Money; that you had a Child alive by him; that 'twould be troublesome to sue out a Divorce; and that, even in that Case, your Fortune was spoil'd: Whereupon, you refolv'd (he affuring you that he neither would nor could live with the faid Lady Catherine, who was Lunatick) to live with him, and make him as good a Wife as you could; and that accordingly you had been his Wife, (tho' he having another, you was not in his Will call'd by his Name) and had liv'd with him Eighteen Years, in which Time you'd had eight Children by him, all dead, the last that dy'd being the Girl mention'd in his Will, by the Name of Elizabeth Williams, and which (you faid) dy'd about a Month after him, and was burry'd (as he was) in Wales, where (you intimated) Sir John and you had almost all along liv'd; you having (you faid) very few Acquaintance in London, and but one Relation, a Brother, with whom you had but little Correlpondence. This (and much more to this Purpose) being related to me by your felf, and confirm'd by your Friend Hilton.

Hilton, I concluded that you, who had been fo good a Wife (as I was made believe) to a Man who had (in having another Wife) abus'd you in Marriage, would certainly be one of the best of Wives to me, whose Circumstances (tho' but trivial) were, in every Respect, altogether as good as I had represented them, viz. to the Value of between three and four hundred Pounds, all of my own Acquisition from less than a ten Pounds Beginning, as I then fairly inform'd you, and you feem'd therewith well pleas'd; shewing me an Indenture that (you faid) one Esquire Godwin had (without your Confent) caus'd to be ingrois'd, in order (would you have marry'd him) to have fettl'd a Fointure of two hundred Pounds a Year on you. That you should reject such an Offer, and take up (at the same Time) with me, without any fointure, was a little surprizing, but was (I thought) owing to my good Stars, and prompted me (as was doubtless your and Hilton's Design) to fi-

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5. 2. On the 3d of July 1705, our Nuprials were solemnizd, and have prov'd introductory to a Scene, in all its Parts, different from what I expected. First, As to Kavenhila-Estate, in the Reversion of which, you pretended, as Devisee of Sir John Williams, to have an Interest, within a few Days after our Marriage, one Odding sels inform'd me of a Claim he had thereto, by Virtue of Conveyances thereof, executed to him and his Heirs, by the faid Sir John Williams, in his Life-time, and one Roger Williams, whose paternal Estate it was, and who was (then) still in Possession thereof, for nine hundred Pounds Consideration; which Conveyances he produc'd, but own'd he'd paid but a small Part (little more than one hundred Pounds ) thereof. thereupon, with your Consent, purchas'd in his Claim for One hundred Guineas, gave him Security for the Payment thereof, and accepted a Conveyance of the Premiles from Almost immediately after this, the faid Roger Williams exhibited a Bill in Chancery, setting forth (inter alia) that neither Sir John Williams, nor the faid Odding fels, ever had any other Interest in those Premises, or the Reversion thereof, than a bare Trust, and pray'd that all those Conveyances might be fet aside by the Decretal Order of that Court, as having been all obtain'd without any valuable Confideration.

and I join'd in such Answer as we were advis'd to, and exhibited a Crose Bill (in Vindication of our Demands) against the said Roger Williams and Ann his Wife; who both, by their Answer, positively deny'd that Sir John Williams ever had any Interest (other than in Trust) in the said Premises, or the Reversion thereof. You having seemingly an Interest in those Premises by Devise, and I by Purchase, we were advis'd, by Fine, &c. to unite, and convey such Interest as we had, to some third Person; which in or about November 1706, was accordingly done to Mr. Cave, as a security for Money due to him, and then in Trust for me.

Thus your Estate prov'd a dark Article; I thereupon set my self to enquire after the several Sums of Money (you pretended) due to you, of which I found not One Penny would be paid in, without going to Law for it. Which put me upon (rather, I thought, than be cheated of what I took to be your just Due) commencing several Suits, as well in Law, as in Equity; but commencing Suits, instead of hastening in the Pence, only put the Persons su'd on

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Reviling Me, You, and your Testator.

§. 3. Having thus a little refresh'd your Memory of the Disappointments, both as to the Estate and Money I expected to have come into the Possession of at marrying you, you may also please to call to Mind, that altho' I could get no Money (on your Account) paid in ; yet I had (on your Account) more than a few Duns for Money, some who claim'd it as due from your Jelf, and others, as due from your Testator. As to the last, it was sufficient (tho' neither to them nor me fatisfactory) to tell them we had no Assets. But the first were not so easily to be answer'd; about fifteen Pounds I paid in redeeming your own and your dead Knight's Cleaths and Goods out of Pawn, but found them not worth near to much Money, and thereupon resolv'd to redeem no more, but left those who had them, to make their belt of 'em. Of the Bills fent me (on your Account) one was from Esquire Godnin, who was to have (wish he'd had) marry'd you, and have fettl'd two bundred Pounds a Year on you; his Bill came to between feven and eight Pounds, and was for treating you, Hilton, &c. he having (he faid) a Promise of Marriage; but the Esquire being made

made a Prisoner for his own Debts, that he was unable to pay (or, I believe, any part of 'em, his Estate being mortgaged for more than 'twas worth) his Bill, tho' sent and deliver'd by an Attorney, came to nothing. About the latter end of August (1705) your Friend Hilton caus'd me to be arrested for sifty Pounds, secur'd to him by a Bond executed by you, (not by me, as you now tell some People.) This being a considerable Action, and I being threaten'd with many more such, (on your Account) I took Shelter (excellent Comfort, mas it not? for a new marry'd-Man!) in the Fleet! However, on the Account of all these Matters, I only blam'd my own (fatal) Inadvertency, and

quarrel'd not with you.

5. 4. Some may perhaps think the Matters already related, were hard enough for me to bear on your Account. who, even from them, must evidently appear to have been (to me) a Cheat. But (alas!) thefe ( with me ) were trivial, in Comparison of others that more nearly related to your felf, which you must give me Leave also briefly to relate: And first, Within a few Days after our Marriage. I was inform'd the Girl you kept (and which before Marriage, you told me was your God-Child, that Sir John had given you Leave to bring up, but should, if I desir'd it, be sent to its Parents) was your own, the very same mention'd in Sir John's Will, and said by you to be dead; you being ask'd, own'd the fame; whereupon, I (fwallowing the Abuse) went with you to the Woman. at whose School she had been educated some Years, and agreed for continuing her there one Year longer; but before the enter'd on that Years Schooling, a farther SE-CRET relating to this Girl was brought to Light; that is, that the was neither Sir John's, nor yours, but One that you'd borrow'd of (one Chambers ) a Rag-Fair-Botcher, and made Sir John believe was born of your Body, and begotten by himself; whereupon he had, for above ten Years, (for upwards of that Age she then was) been at the Expence of bringing her up, in a manner answerable to (not his Purfe, but) his Quality; this also, being charg'd with it, you own'd, and went with me to the Girl's Father and Mother, who (tho' poor, and flock'd with Children) own'd this their Child, and took her Home.

condly, Whereas, before Marriage, you and Hilton told me. your Father was a Wollen-Draper, Brother to Sir William Pritchard; that he left you a thousand Pounds; that you were marry'd to Sir John Williams at fourteen Years of Age: that you had most of your Time liv'd with him in Wales, and had had eight Children by him, and a Miscarriage just after his Death : Soon after Marriage, I was more truly inform'd, that your Father was a poor Taylor, nothing of Kin to Sir William Pritchard; that at your Father's Death, (he leaving you Nothing) your Uncle Wayland, a Wyer-Drawer, took you' Prentice, out of pure Charity; and afterwards, upon your refusing to serve him (tho' the Time you were bound for, was not out ) any longer, procur'd you a Service to do all Work, at which you continu'd not long before you took to a loofe Life; and that you became acquainted with Sir John Williams when you were about twenty four Years old, and liv'd with him thence forward until his Death; but, so far as either your own, or Sir John's Relations, can (as they fay) inform me, never was marry'd to him, or believ'd fo to be; nor ever was known, reported, or thought once to be with Child in your Life, excepting of the Child before-mention'd, that you borrow'd of the Rag-Fair-Man, and which, along with you, I took to my House, and had thereupon the Honour of being complimented, on the Account of my honest Wife's Sham-Bastard! And which was even worse than all the rest, you were so far from having liv'd most of your Time in Wales, and having few Acquaintance in London, that you had liv'd altogether (excepting now and then for a few Weeks) in London, had a prodigious Number of Acquaintance, yet scarcely One but who esteem'd you as ill a Woman as the Town afforded. So that I had not only the Misfortune to be Filted, but that of having it publickly known.

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§. 5. It can't be imagin'd, but that the Disappointments, and Matters above related, must somewhat sour my Temper, and prevent my entertaining you with so many Endearments as would have been your Due, had your Circumstances and personal Qualifications been such, as before Marriage, you, and your Friend Hilton represented them. Yet I bore all as compos'dly as I could, and am not ap-

prized that I any ways male-treated you on any (of all) these Accounts. Indeed I well hop'd many Things laid to your Charge, were Fillions, and only believ'd to be trui because you were known to have been guilty of some ill Things; at least I was willing to presume you were then of Age (45) to see your Errors, and take to a more teputable Course of Life; than you had (by Report) liv'd before; and might, to your Power, make a good Wife, as some Women of your Sort have done. In these Hopes I often told you I'd not reflect on you for what you was (or was suppos'd) guilty of before I marry'd you, not quarrel with you about your Circumstances, tho' they prov'd my Ruin; but would, if necessitated, take you with me to some other Part of the Kingdom, where those scandalous Stories (true or falle) might not be heard of. But (alas!) you having been all your Life us'd to Intrigues and Lendness, and having marry'd me only to keep your self from starving, (having then not one Shilling in the World, but what you borrow'd) could not (tho' marry'd) break off to foon (as at 45) from your old Course of Life. Whereupon you made your Maid your Confident, (tho' by your making her almost drunk, she prov'd a deceitful one) and hey for a Gallant! tho' a scandalous one. My Minutes surnilh me with the following Account of that Intrigue, viz. pretending your felf with Child, (which I believe you never was in your Life, for the fame Reason that common Paths bear no Grass) you desir'd to go for some Days to Epsom, which you did, and at your Return, told a Story of (you pretended) a Depeford Excise-man you happen'd into Company with at Epsom, or in your Journey thither; and then defir'd to take Lodgings for some Time at Greenwich. I confented, and on August the 2d, (1706) without my fuspecting your Intention, you went thither to lodge, and two Days after I paid you a Visit there, tay'd with you all Night, and the next Morning you came with me to this fide of Deptford, then turn'd back, and 1, at my coming Home, fent (as you had directed me) your Maid with some Things you wanted; she return'd very late in the Evening, and (as I observ'd) almost drunk: Upon my blaming her fer being so late, she excus'd her telt, by taying the made all the Hafte the could after the parted

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apriz'd pated from you at Deptford, whither the came with you from Greenwich, and where the left you in Company with a Gentleman, with whom (the faid) you had been in the Morning, and who had made much both of you and her; and who also you were (she said) acquainted with before you knew either me or Sir John Williams. She beg'd of me not to let you know what she had told me; I promis'd her I would not, and charg'd her not to tell you herself. Angust the 9th you came Home, said nothing of your having been at Deptford; but return'd to Greenwich August the 14th. I then plainly perceiv'd you had an Intrigue on foot. and thereupon vehemently suspected you were really such a Woman as you had so often been represented to me; and in order to discover what I could, as you had made your Maid your Confident, I engag'd her to betray you, and by Means of her, usually knew before-hand what you intended to act; and her Honefty, as to me, in that Affair, was justify'd by her Predictions, (for such they were to me) in almost every Particular punctually coming to pale. On August 17 you paid another Visit at Deptford, stay'd there all Night, but return'd the next Day to Greenwich, and on Sunday Morning (August 18) I again waited on you at your Lodgings there, you presented me with some Filberts, Grapes, and Peaches, telling me they were given you by an old Acquaintance of yours, one Mrs. Park at Deptford, to whose House, you that Day, after After, noon Sermon, carry'd me, (that I might have been feen by your real old Acquaintance, who lodg'd there;) we were treated (gentilely enough) by your pretended old Acquaintance, Mrs. Park, who affifted you in entertaining me with Relations of Matters pretended to have pass'd between her and you above fixteen Years before, when she and you had not known each other (as I then knew) to many Days. But your He old scandalous Acquaintance, (for whole fake you went thither, and carry'd me for him to view, and) who had been (according to Report) under Sentance of Death, and was then a BUM, and who (and not Mrs. Park, his Landlady, as you pretended) had the Night before presented you with the Fruit you bestow'd (I thank you) on me, and who was also at the Expence of the Treat you and I then participated of, did not appear. HOW-

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However, your pretended old Acquaintance, Mrs. Park, is indeniably a good Woman, as appears in her entertaining, as a Lodger, your BUM-Gallant, (tho' she knew he'd a Wife and Children, and that her Neighbours reflected on her for 10 doing) without having any other Person (except when your Lady/bip oblig'd 'em with your Company) in her House, but him and her self, and her keeping his and your Countel as the did. August 21, your Maid, you dictating, wrote a Letter in your Name to your BUM-Gallant, whose Name I now found to be Brooker; it began, (for I read it before you fent it) Dear Sir - and you therein affur'd him, your Maid whom he suspected) was so very faithful, (see how you was mistaken) that you could put your Life into her Hands. Upon reading this Letter, Brooker (as the faid) made much of her, and told her, you had nicely laid the Plot, in making me believe that his Landlady and you were old Acquaintance. Then he wrote, and fent, by her, an Answer to yours, in somewhat more polite Terms than could have been expected from a BUM. It began (for I first heard you (tho' you knew it not) read it, and afterwards read it my felf) Dear Madamand therein, amongst other Matters, he told you he did not appear on Sunday, least his Presence should have caus'd some Suspition in your Husband, (whereby it appear'd that your BUM was endu'd with more Modelty than you.)— He concluded— Your faithful and affectionate Friend and Servant 'till Death, T. Brooker. Now, hoping it might, in the End, turn as much to my Advantage in a Divorce Causa Adulteris, as to your present Satisfaction in perpetratione Criminis, (these Lattin Words can't be much amis, because you afterwards told me, that had my Project taken Effect, in order to have had a Divorce on the Account of Adultery, I must not only have prov'd Brooker and you in Bed together, but I must have prov'd Rem in Re, nothing less being sufficient to prove a Woman a Whore.) I resolv'd to offer him and you an Opportunity of lying together at my House, that being (I thought) the best way to have Proof of it; and in order thereto, I pretended Business at Colchester, adding that I intended at the same Time to go into Suffolk; of which you (as I expected) prelently inform'd your Maid, as also of your Resolution, in B 2 case

case I went, to send for Brooker and Mrs. Park; in the interim, (September 8. 1706) you (as I think) accidentally mention'd, and then entertain'd me with a long Discourse about (this) Mr. Brooker, and what pass'd between him and you in your youthful Days; and faid you never lov'd any other Man so well in your Life. I ask'd what was become of this Mr. Brooker, and you affur'd me you knew not, for you had neither feen no heard of him for above a dozen Years before; when I then knew (as already related) you had been treated by him, and actually (and to your own Knowledge) lodg'd in the same House (perhaps Bed) with him feveral Times, within less than a Month before. Sept. 10, I hir'd an Horse for my Journey, and inform'd you of it, and of my Intention of fetting out on Sept. 12. and to begone four or five Days. You prefently fent Word to your BUM, inviting him and his Landlady to be (as I was told) Night and Day at my House during that Time. I set out at my Time, (Friday Morning) and just as I was going out of the Door, your Maid faid to you, when my Master is gone, Madam, we'll kill these Pidgeons, (meaning a couple of tame Pigeons then in the Yard) and eat 'em; to which you hypocritically answer'd, no indeed, we won't; do you think I'll entertain my felf with Dainties, when my Love is not at Home to have some with me! But (as soon as I was gone) you hasted to Market, and bought Fowls, Neats-Tongues, &c. for the Entertainment of your expected Guels; but (to my Disappointment, as well as yours) the Day prov'd wet, and they fearing the Rain had prevented my Journey, did not come; and you thereupon fretted your felf fick; but recover'd (on Monday, Sept. 15) at the Sight of your BUM's Landlady, whom you oblig'd to stay all Night, and (by four a Clock) next Morning you fent your Maid for Mr. BUM himself, who attending you, a Dinner was provided, which confifted of the before-mention'd Fowls roafted, a Neck of Mutton boil'd, some Tarts fetch'd from the Pastry Cooks, and a Bottle of Wine, all these at your Charge; to which was added a nice Dish of Fruit, brought to the Table after Dinner, at your BUM's Expence. At Dinner you were all (said your Confident) very merry, and you, your BUM, and his Landlady, all heartily wish'd some Mischief might befal 11110

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me on the Road, fo that I might never come Home again! And my Cherry Brandy went briskly about! The Remains of your Entertainment, I found, at my Return that Evening, hid in divers obscure Places, but took no Notice to you of it. Sept. 24 I treated an Acquaintance at my House, and just as he left me, another Gentleman call'd upon me, with whom I went to the Tavern, whereupon you conceiv'd I'd, in his Company, drink to a pitch beyond having a command of my Tongue. Late in the Evening I came Home, and went, with you, to Bed; when there, you pretended your felf mightily fond of me, told me you lov'd me dearly, believ'd me the best of Husbands, that you was very forry your Circumstances did not answer my Expextations, that however you'd make me an Amends as well as you could, that you'd fcorn to cheat me, rail at me, or give me Cause to be jealous of you, Gc. as some Women ferv'd their Husdands! I then, knowing the Course you took, guess'd at your Design, and had (tho' full enough of Wine) Senle sufficient to treat you with as much Sham-Kindness as you did me. The next Day at Night (you, being gone to Bed) your Confident inform'd me, that whilft I was at the Tavern, you told her you was afraid I'd got some Notion of your keeping Brooker Company, and of your having Money conceal'd, &c. but that if I came Home drunk, you'd try if it was to or not; and that you had that Day told her, you was then affur'd I did not at all suspect you. She proceeded to relate (which the could not have known but from you) almost every Word that had pass'd between you and me the Night before in Bed, and told me you concluded with telling her, you found you could out-wit me, and that you did believe your (then) last Nights talking to me, had non the Fool's Heart for ever! Was not your taking these Measures to discover whether I was appriz'd of your Intrigue, a sufficient Cause to believe it a scandalous one? And who shall put Considence in (or have Respect for) a Wife, who thus treats her Husband? September 26, (having first wash'd and scour'd your Corps all over) you went to be a few Days and Nights too, in the same House with your BUM, (but without telling me any Man lodg'd in the House, for his Landlady, your pretended Acquaintance, you represented

me as a lone Woman.) September 27. your BUM there (as you at your Return, October 1, reported to your Maid, and the to me) treated you, (at Dinner) with a roafted Pig. On the 28th, with the Remains of that Pig, and some roafted Pidgeons. On the 29th with a roafted Goofe. On the 30th with Fonles roafted, and a Neck of Murton boild with Colly-Flowers; the Pig Pidgeons, Goofe, and Fowles, were (you faid) all kill'd and drefs'd by your BUM; and you had Chocolate every Morning. And on October the 1st, having din'd with a Dish of Fish, you came (as before faid) Home; that is, about eight o'th' Clock in the Evening, in a Coach, so very drunk, that you could neither go, stand, nor speak plain; so that you got three Falls whill preparing your felf for Bed, two as pulling off your Stockings, and one backwards off the Chamber-Pot. And your Maid (whom I had, at your Desire, sent to conduct you Home) assur'd me, that your BUM desiring to see her Legs, she confented, on Condition you'd thow yours too, whereupon he took first yours, and then her Petticeats up Kner-high; and, upon viewing her and your Legs, declar'd if I went again into the Country, he'd come to my House, and lye with her! No, answer'd she, you shall lye with my Mistress, for she loves you, and you her; Aye, but, reply'd he, she has an Husband; No Matter (faid the) for that. At which (The faid) you all laugh'd; and then you ended the Difcourse, by drinking the following Health to your BUM, viz. Dear Tommy, (faid you) here's remembering your Wife and my Husband, wisking them both dead, and in their Graves. Your BUM (having belch'd out an hearty Curfe) pledg'd you; and at the fame Time affur'd you, that whenever you pleased, he'd receive you for good and all, and would go and live with you in Ireland.

Asto your above-mention'd Entertainment at your BUM's Lodgings, you made the same Report of the Particulars on't to me your self, only you us'd Mrs. Park's Name, instead of your BUM's; you also told me Mrs. Park lov'd you so dearly, that she every Night lay with her Arms around you! and probably enough your BUM might so do. I now (having no good Pretext for another Country Journey) despair'd of surprizing your BUM and you in Bed together; and sear'd, in Case he and you (as he'd

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propos'd) should really go for Ireland, he'd be for taking along with you whatever you could tob me of; I thereupon (tho' probably it was a false Step) dictated a Letter in your Name to your Confident, (who us'd to write your Letters to him) intimating your being barbaroufly abus'd (as you us'd to pretend) by me, Ge. To which Letter (believing it came really from you) he return'd a very obliging and endearing Answer, promising to be your true Friend till Death, in all he could. I, within a few Days after, dictated to her a Jecond Letter, in your Name, propoling your meeting him, when, and where he should please to appoint, with Goods (of mine) to a considerable Worth, and thereupon to leave me for ever after. This Letter the deliver'd, and requested his Answer; but he only (as the faid) told her, he'd tell you his Thoughts on that Matter the next Time he should see you. I found old Birds were not eafily to be caught; and (to keep my felf from being discover'd) resolv'd to keep you as long as I could from being again in your BUM's Company; and in the mean Time, to adjust the Settlement of our Title (fuch as it was) to Kavenbila-Effate. Some Time in Auguft (1706) your Maid told me you intended to present your BUM-Gallant (doubtless as a Recompence for his Dexterity at exercising Rem in Re) with a Gold Ring; and, on the 22d of October following, you laid out thirty Shillings on a Cornelian Seal Ring for that Purpose; tho he (I think) never enjoy'd it.

§. 6. During the Time of my observing your Motions in the above-mention'd Intrigue, (the Conclusion of which shall be set down by and by) I (even unavoidably) came to the Knowledge of divers other: Matters, which (as well as this Intrigue) evidenc'd your being a mere Divel of a Wife. 1. Your taking all Opportunities of shewing a Difrespect for, nay, of affronting, reproaching, and scandalizing many Perions who were of my Acquaintance before Marriage, purely (as I believe) to create Differences between them and me, thereby effectually to prevent their frequenting my House and Company, and consequently their informing me of what they heard, and objerved of intry and concerning you and your Conduct. 2. Your speaking ou in very flightingly, and with a Difesteem of me on all Ac-

counts, when and where you conceiv'd it would not come to my Knowledge; vaunting to every one, that you was a Baronet's Widow of a good Fortune, and had unadvisedly demean'd your self in marrying such a mean. infignificant Fellow as (you call'd) me. 3. In making all disreputable Stories (true or false) that you could hear of. concerning me, or any of my Relations of Acquaintance. (after you'd embellish'd the same as you thought fit) the common Subject of your Conversation amongst those you caball'd with, in order (it must be) to lessen my Reputation; imagining, perhaps, by those Measures to secure your felf from Censure, on the Account of your Intrigues, and other base Practices. 4. In your cheating me (tho' you'll not allow that a Woman can be faid to cheat her Husband, all he is posses'd of being (you say) equally hers) almost whenever you took or laid out Money; and this to the Value (as I observ'd after I was appriz'd on't, (by Means of your Confident) and had procur'd a Key to your Drawer, and to had daily Access to your private calb) of ten, fifteen, or more Shillings weekly, which you (though on other Occasions you are parlimonious ca nough) ufually laid out after fuch a Manner, as expos d you (tho' you'd not believe it) as well as me to Cenffire. This was not only impoverishing, but highly diffarisfactory to me, who (as you well know) never refus'd you fuch Money as you inform'd me you wanted on any neceffary Occasion whatever. 5. That you was so notori. you tha ous a Lyar, as that 'twas impossible, on any Account whatever, for me to know, or even guess, what was, or was not true, from your affirming or denying it. 6. That Dri those Faults (I may say Crimes) of which you your self tou Respects innocent; and this, I think, merely to prevent 300 your own being suspected. I've several Times known hat you affirm, (nay, solemnly sware) that you knew such pe a and such Things to be Matters of Fast, which were, in was Reality, only Stories, contrived by your self to blast the lote. Reputation of Persons against whom you had (for their being too honest for your Purposes) taken a Distast. 7. Your mun keeping a Correspondence with those with whom I was, it for on your Account, at Law, and informing them what had t Meafures Very

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Measures I intended to take; which was own'd by Hilton at our figning General Releases. And indeed you have always affected an Intimacy with those that you knew flighted me, or were flighted by me. 8. In making your felf a meer SOT. I never was (in those Days) without good home-brew'd Ale in my Cellar; but that (tho' you had Freedom to drink as much, and as often as you pleas'd on't) would not fatisfy you, but (unknown to me) you had two, three, four, nay, sometimes five or six Pint-Pots of Stout-Beer in a Day from the Ale-house; so that you went to Bed almost every Night indispos'd. I took it, at first, for the Effects of a weak and lickly Constitution; but (in the Time of your Intrigue) I discover'd twas genuine Drunkenness. This Year (1706) at your Desire, (but before I knew your Tricks) I, with the best Malossus Spirits, made two three-Gallon Bottles of Black-Cherry Brandy, and you, in treating (p. 13.) your BUM, his Landlady, Oc. having well near empty'd one of those Bottles, fill'd it (September 22) up again with a Mixture of stinking Malt-Spirits and New-River Water; after which twas at my Service, to treat my Friends with! October 9, (1706) your BUM's Landlady brought a Gallon of French Brandy, and (before me) made you a Present of it, for old Acquaintance Sake; whereupon I fent for Wine, you ne and treated her, tho' I then knew you was to pay (as on you did) ten Shillings for it. Indeed 'twas not seldom that you'd go two Journeys a Day at Backhus's Plough. unt or And probably, your being so frequently disorder'd with Drink, occasion'd your deporting your self on other Acfelf counts, worse than you would otherwise have done. The your daily revealing to your Maid (and to some others that most of the common Prostitutes of the Town would be asham'd of! And which prov'd to me, as soon as I was (by Experience) convinc'd that 'twas Fact, an Antithe lote against your Embraces, and render'd being in the same bebeBed with you detestable. And all the Matters hitherto numerated, (and some others as bad, nay worse, tho' less was, it for publick View, and therefore omitted) put together, what had fuch an Influence on my Mind, as render'd it (I own) fures very difficult for me to carry it so towards you, as that

YOU

you should not mistrust my being 'appriz'd of some of 'em. But the Hopes of catching you and your BUM-Gallant, at some Time or other, knapping, encourag'd and enabl'd me, for some Time, to undergo the Fatigue.

§. 7. October 22 (1706) you purchas'd (as before (p. 15.) related) a Gold Ring for your dear Tommy, the BUM; you kept it with your private Cash, and there I several times faw it. On October the 25th it was to have been presented (together with a Box of Clap-Pills) to dear Tommy, but that Day prov'd wet. On October the 30th you were inform'd dear Tommy was gone a Journey; and here my Minutes leave me; and my Memory, which has effe-Qually enough recorded the Facts, tho' not the precise Times, must supply the Rest; which take as follows, viz. Dear Tommy being gone into the Country, you had fomething more than an ordinary Uneafiness on your Spirits, and (for what Cause I know not) nothing would serve you, but an immediate Separation, and thereupon to Do-Etors Commons, and to the Temple, you (faid you) went to consult how we might be parted, and how you might oblige me to allow you fifty Pounds a Year; upon which I fent for your Sifter, who being come, you told her, as you had me before, that you was refolv'd to leave me, but affign'd no good Reason for it. I (not able longer to stiffe my Refentment ) discover'd what I knew of your Intrigue with your dear Tommy, and your having bought a Gold Ring for him. You (at first) positively deny'd all; I went for the Ring, but could not find it; whereupon you for-Swore it, calling me a great many hard Names for suggesting such a Thing of you. But in some little Time, you Lady bip (for so you set divers Persons, by way of Affront to me, to call you) confess'd the greatest part of what I charg'd you with; and offer'd none other Excuse for such you Doings, but that, That damn'd Bitch (as you call'd Pe Lamson your Maid) put you upon all those Matters. Very fine! A marry'd Woman (of 45) put upon committing base and scandalous Actions, and this after her Reputation had severely suffer'd on Suspicon (at least) of the like Crime by the Infligation of a young Servant-Wench! Tis usu ally said, A bad Excuse is better than none, but I conceiv none had been really better than this; for as the could

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not have put you on fuch Practices, without being herfelf an ill Person, so you must have been at least as bad as she, in following her ill Advice. You acknowledg'd that you had bought a Ring, with an Intention to have presented it to Tom Brooker, (whom, 'till then, you never told me you knew where to find) and that having it in your Pocket, whilft I was gone up Stairs in Quest of it, you had thrown it down the House of Office, that I might not find it. This I imagin'd might have been Truth, especially when you affirm'd the same the next Day, and smore to it, before both me, and your Mother. I thereupon made what Search I could in and about the Honse of Office for it ; but in vain. Some Days after, a Gentleman, who was then my Patient, and lodg'd in my House, to whose Custody (instead of that of the House of Office) you had committed it, afforded me a Sight of it; but with all desir'd me not to let you know he had so done, least (he faid) you should Poylon him. This Affair had like to have occasion'd such a Fend as might have been of ill Consegnence; but upon your open Confession, humble Submission, and super-abundant Promises of Amendment; and by way of Punishment, confenting to do your House-work your self, your deceitful (my trusty) Confident, Peg Law-Jon, was dimised, and you, on your future good Behaviour, receiv'd again into the Favour of the Man (my felf) you had to notorioully abus d.

S. 8. Having liv'd about three Weeks without a Servant, and given some Assurances that you'd not, for the Time to come, do as you formerly had done, I gave you Leave to hire another Maid, who was, by Agreement between us, to have known Nothing of Matters past; but alas! you soon appriz'd her of All: And taking (as I conceive) Encouragement from my Lenity in the former Matter, you assumed a Liberty of openly doing as you pleas'd, in Desiance of my good Liking and Authority; telling me, to my Face, that Tom Brooker you did keep Company with, and would so do; and not only so, but would lye with every Porter you could meet with, that People might point at me, and say, There goes a Cuckold! In the Height of your thus Ranting, (in the Hearing of your Neighbours) one Sunday, in the Asternoon-Sermon-

Time, (in Decemb. 1706;) and telling me you was then going to see Tom Brooker, I lock'd the outward Door, put the Key into my Pocket, and, in the Kinchin, sate my self down in my Chair; whill you went raving (made Woman like) up Stairs by your self, and (contrary to my Expectation) made your Escape out at the Window one Pair of Stairs high, but thereby incapacitated your self for your intended Visit to your BUM. I sent for a Surgeon, (of you own Acquaintance) who found (not you Neck broke, but) several of the small Bones of one of your Eeet dislocated; them he reduc'd, and at my Desire, did his best (I believe) to prevent your being lame on that Occasion, and in about a Months Time he effected a tolerable Cure, as good (for ought I know) as the Case would admit of, and a better (I'm sure) than you deserv'd.

5. 9. The first Time you came down Stairs, after this out-at-the-Windom-dropping-Adventure, was on a Sunday, whilst I was at Church; when, in the Kitchin with the Maid, you happen'd of a Gentlewoman, whom you had never ieen nor heard of, and who came to advise with me about a Friend of hers who was under my Care to be cur'd of a Rheumatisin: Her you attack'd as one of my Whores, and

threaten'd to murder her.

Now you determin'd to be reveng'd on your beforemention'd perfideous (my trufty) Confident; in order to accomplish which, first, you paid a Visit (the very first Time of your going abroad) to one the call'd Uncle, requelting him to fuggest to the then Lord Chief Justice Holt, that he fear'd I had murder'd his Kinfwoman, and thereupon to take his Lordthip's Warrant for me, to oblige me, in my own Vindication, to produce her, when (you told him) you'd take effectual Care to have her fent to Bridewell. He (as he told me) thank'd you for your Kindness, but affur'd you he had no Suspicion of his Neice's being murder'd, and lov'd her too well to desire she should be severely dealt with, for having done her Duty in detecting the Villany of so ill a Woman. Secondly, Porters came as well to my House, as to her faid Uncle's, pretending they were fent by such and fuch (unknown) Persons, who wanted to see her, speak with her, &c. whence she was to be esteem'd a common Whore, and her Reports of you thereupon (tho' you'd before

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before own'd 'em true) disbeliev'd; but upon my finding these Porters out, and examining them, it appear'd they were hir'd and employ'd by you! Thirdly, I, one Day, over-heard you telling a Neighbour, you had then fully difover'd her (your Confident's) being a Whore, by a Letter you'd receiv'd from Edinburgh, (where she'd liv'd) informing you, the'd there had a Baltard by a Soldier, and either had been, or had like to have been (I have forgot which) fent to Bridewell for the same. I (surprizing you in telling the Story) demanded to fee that Letter; you then swore you had such a Letter, but that I should not see it; but you afterwards confess d to me, that the whole Matter was a Lye fram'd by you to blacken her Reputation, that what she'd said of you, might not be credited. But admitting she was as ill a Person as you endeavour'd to have her thought. could Proof thereof have contributed any thing towards my having a good Opinion of you, after I knew you'd actually been guilty of the Mismanagements she told me (before-hand) you would be guilty of, and thereby effectually discover d that her Account of your Conduct was Fact? Shall I disbelieve what I find to be Truth, because an ill Person (or, if you will, the Divel) was my Informer? Truth is (and will be) Truth, who ever tells it. But your Design was to have re-establish'd your own Reputation at the Expence of hers, and mine too. And thereupon the Measures you now daily took, occasion'd Farrings, Contests, and Discontents; you attempting, by Back-bitting and Slanders, to render my Reputation as black as your own. And belides, to comported your felf, and committed fuch Actions as made it (I think) justly suspected you was not right in your Senses, viz. going to Bed one Day, about the middle of the Afternoon, indispos'd, (Anglice, drunk) a Person who was then in a Course of Salivation in the Room above where you was in Bed, made a Noise, (or you dream'd he so did) and awak'd you, whereupon out of Bed you got, up into his Room you went, and abus'd him in fuch a Manner as you thought fit, and all the while had Nothing on, but your Shift, and that torn before, so that I suppose he had a Sight (much Good may it do him) of you can guess what. I had then much a do, by all the good Words (for I us'd none other) I could think on, to perswade you to come down

out of his Room, and go to Bed again. Within a few Days after, you got out of Bed, hurl'd your Scarf over your Shift, and (having nothing elfe on) was going (as you said when I stop'd you) to have paid a Visit to a Gentleman who then liv'd in Cheapfide. Much about the fame Time too, you, one Day, bedeck'd your Hair and Headcloths with Rulhes, after the manner of those in Bedlam, and then in a (feeming) pleasant Humour would needs fing me (as you did ) a Song, and dance a Fig! These Passages (and others of this Sort) added to your (about the fame Time) Stabbing your felf (tho' flightly) on the Breaft; your really having endanger'd your own Life, in dropping out at the Chamber-Window; your laying Fire-shovel and Tongs both at once with Violence over my Head, and being difarm'd of them, hurling a Looking-Glass at me, whereby it was broken to Shiver; and your (at another Time) throwing a Quart Stone-Mug (when almost full of Liquor) at my Head, which (had it his my Temple, might have kill'd me) cut my Ear thorow, Oc. made the whole Neighbourkood, who observ'd your outragious Passions, Ravings, and disorderly Comportment of your felf, suspect (as I almostdid my felf) that you was disorder'd in your Senses, little less than distracted, and that twas unsafe for me to be in the Same House with you; and thereupon several of them advis'd me to get you into Bedlam. And who, I pray, can blame either them for so thinking, and so advising concerning you, or me, that I thereupon did then (February 1706) advise with Dr. Newton, who keeps (as 'tis call'd) a Mad-House; and whither you had then presently gone, but that you, some way gaining a Notion on't, again promis'd a Reformation; and I, who was very unwilling to come to Extremities, was prevail'd on to make another Tryal, you consenting to lye by your felf, and to live again without a Maid-Servant, and to do the Work of the House your felf; which you continu'd to do for about two Months, and carry'd it (I thought) pretty well. upon (at your earnest Desire) I gave you Leave to hire another Maid, which you did, and she, Mary Nuby, enter'd her Service about the fourth Day April, 1707. we now agreed to lye together again, and again mutually promis'd each Other not to inform our new Servant, that any Differences

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ferences had ever been between us, nor to take any Mea fures that might cause her to have more Respect for the One than for the Other of us; yet the had not been (as afterwards appear'd) three Days in the House before you had made her believe that you was a Baronet's Widow, had brought me a great Fortune, and that I was very unkind to you, kept Whores, and in short, you represented me to her as one of the most vile Men on Earth; and by that Means engag'd her too to be your Confident, first in Matters that were (tho' contrary to the Duty of a Wife) of no great Moment; and her keeping your Counsel in Trifles. encourag'd you (I think) to prefume she'd do the same on any Occasion whatever, even in the most consummate Villany, as appears by your making her privy to your cheating me : your paying off old Beauty-Walh (and other) Debts of yours unknown to me; your endeavouring to fet People at Variance with me; your representing me (to many People) as a Rogue, that grolly abus'd you my good Wife; your daily wishing, at my going out of Doors, that I might never come in again alive; your confulting (pretended) Conjurers to know how long I should live; and also how (by Means of Sorcery) to perplex me whilst alive; your carrying my Urine to a White-Gross-Street (pretended) Cunning Woman, to be us'd with a Cat's Heart, Pins, &c. (according to her Mode of Witchery ) to that Intent; and at length, upon some Words happening between us, your acknowledging to her, that you had gotten out of Bed feveral times (in one Night) with a Design (but that your Heart (it feems) fail'd you) to cut my Throat as I lay asleep; and that you was fully resolv'd to give me a Dram of Opium, that I might go (you faid) to Hell fleeping. By this Time the had heard from the Neighbours, what was your Character and mine before Marriage, what caus'd Differences between us; and plainly perceiv'd, that instead of being, as you'd made her believe, one of the best of Women, you was really one of the worft, and fear'd my being murder'd by you. And thereupon, when you was (one Day in fune 1707) well near drunk, and inveighing vehemently against me, she, fearing you might then really perpetrate the Villany you'd threaten'd, privately inform'd me of the Matter, and advis'd me to take Care of my self. I however

however let you then alone in your drunken Madness, and (without faying) to my Remembrance (on Word to you) at Night thut my felf up in a Room where I us'd to lye before I was marry'd, and left you to have gone to Bed by your felf. Upon this you fell into a still greater Rage, and I up Stairs heard you damn, curfe, and swear at an hideous Rate, that you would kill or be kill'd before Morning. In that Temper you continu'd at Intervals all Night, and in well nigh the same, I found you next Morning; when I got a couple of Porters to take Care of you, whilft I fent your Maid for your Mother, and other Relations; and went my felf, and actually agreed with Doctor Newton to take you into his Custody; and that Day about Noon, I carry'd you (in a Coach) to his House. The Agreement that I made with the Doctor, was, that you should Table with him and his Wife, and should have the Liberty of his House and Gardens at large, unless he should find just Cause for a more severe Usage; and his Reward was to have been a Guinea Entrance, and nine Shillings a Week for your Board, &c. for three Months. During which Time I well hop'd, either he, by his Skill in fuch Cases, would difcover you to be really Lunatick, and thereupon take proper Measures for your Recovery, or you would consider that your own Interest oblig'd you to treat me after another fort of Manner than you had before done. When you'd been there a Day or two, you fent me Word the Bed and Sheets the Doctor afforded you, were very indifferent, his small Beer not good, and that no Ale or strong Beer (your Soul's Delight) was allow'd you. I thereupon fent a small (but good) Feather Bed, Blankets, and Sheets of my own, and (with the Doctor's Confent) allow'd you twelve Pence a Week for Ale; fo that nothing but a Restraint from rambling abroad, differenc'd you from having only Country Lodgings at the Doctor's House. This lamentable Cruelty you underwent for about fix Weeks; that is, 'till you found Means to convey an Account of your Confinment to your dear Tommy, the BU M, who employ'd one Wrigglesworth, formerly a Fortune-Teller. now a Sollicitor, of his Acquaintance, to procure your Enlargement, and he intifting that your Confinement, without a Proof of your being lunatick, was contrary to Law, prevail'd

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vail'd with the Doctor (without my Confent) to fet you You presently came to my House, and demanded Entrance, which not being granted, you rais'd a Mob at the Door, and threaten'd to break the Windows, which I thut up, and fecur'd as well as I could, and then, locking my Door, went from Home, and left no Body there; when I was gone, you and your Mob (by the good Advice of some Neighbours) departed, and your Brother-in-Law Wilson (I was told) afforded you Lodging. A few Days after you attempted by Craft to gain Admission into my House, viz. you procur'd a Man who came and knock'd at the Door. which being open'd, he ask'd the Maid, who open'd it, if I was within, and whilft the was answering him, you, who stood conceal'd, rush'd in between the Man and her, and then the Man, having done his Business, shabb'd off; but a whole Drove of Oyster Women, &c. (your Confederates) came to the Door, to observe the Event; which was, that as foon as you was flipt in, the Maid call'd me, telling me you was there; I came and desir'd you to retire; you refus'd, and ran down into the Cellar; I bolted the Cellar Door, so that you could not get out again; upon which you went to the Cellar Window, and whilst alone by your felf, cry'd out Murder, then some of your Mob fetch'd a Constable, who being inform'd how the Matter was, and affur'd by me, that as you had taken to the Cellar for your Refuge, in order to fecure your continuing in the House, so there you should remain, 'till you should consent to quit the House again, and he prevail'd with you to go out along with him. But the next Day, by your BUM's Solicitor's (and other ill) Advice, you went and swore the Peace (as the vulgar Expression is) against me, before a Justice of the Peace, but within a few Hours after, fent Word by your BUM's Solicitor, that in Case I'd send you your best Suit of Cloaths, you'd respite the Execution of the Warrant (then lerv'd on me) for a Week: The Cloaths I fent, and the next Day, or next but one, your Mother (by your Directions) came to me for such Medicines (for you to take) as I us'd to give you for the Colick! What, in Fear of your Life, and for a whole Week voluntarily flight having the Security the Law in that Case allows, and which, by means of an Oath you'd taken, you had Grant of, for fake of a Suit of Cloaths?

Cloubs? And take Phylick too, from the Man, of whom you'd fworn you went in Fear of your Life? Can any Man. from hence, guess you other than a mad Woman, or meritorious of being treated worse than a Mad-Woman? If you was really in Fear of your Life, how could you confent to respite the Execution of the Warrant for a Week? and in the mean Time too, take Medicines of my preparing? When you could not but know, that in Case I had a Defign against your Life, you by that Means put an Opportuninty into my Hands of killing you even undiscover'd: A Dram of Opium (with which you'd threaten'd me) would infallibly (at once) have cur'd you of the Colick, and have secur'd me from being thence-forward plagu'd with you If you was not in Fear of your Life, or of any lnjury from me, (as you certainly was not, and by the above-mention'd Means, discover'd you was not) how ill a Woman must you be, thus to perjure your felf purely to bully me, and bring me (for refusing a Compliance with your unreasonable Humours) under Cognizance of the Law? But herein re you betray'd your Raseness, and deseated your own Pro-gr ject; for the Execution of the Warrant having been y respited for a Week, your Fortune-telling-Solicitor had not or the Confidence to appear again with you before the Justice; er but (after you'd also try'd your Fortune with the Churchwardens of the Parish where I then liv'd) propos'd Terms Liv of Accommodation by way of a Separate Maintenance. I And I, well hoping by that Means to have enjoy'd fome of Ease and Quiet, was willing to comply with that Proposal, ag and to allow you (who merited no fuch Matter) more and than my Circumstances would well admit of.

S. 10. In order to the putting this separate Maintenance ad Project into Execution, Articles of Agreement between us en were thought necessary, and when we had verbally settled id and adjusted the main Points of which they were to confish, the putting them into Form and Writing, was, for ring your greater Satisfaction therein, committed to your said we Solicitor, who so well managed that Point, as that the anti-Articles he penn'd down, received our mutual Approbation, It and thereupon were engross'd on stamp'd Parchment, in sin

the Words following, viz.

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## ARTICLES OF AGREEMENT,

Indented, made, and fully agreed on this — Day of October, in the fixth Year of the Reign of our Sovereign Lady ANNE, by the Grace of God, of Great Britain, France and Ireland, Queen, Defender of the Faith, &c. and in the Year of our Lord God, one thousand seven hundred and seven, between John Spinke of the one Part, and Elizabeth his Wife on the other Part, viz.

mprimis. THE said John Spinke, and the said Elizabeth his Wife, do hereby jointly and seve-and ally acknowledge and declare, that they, and each of them, are easo-distatisfy'd with each other, and with each other's Conduct; and erein re apprehensive, that for the future they shall not accord and Progree together as Man and Wife ought to do, and as is necessabeen y in order to an easy, contented, and satisfactory Life; and not or that Reason, the said John, and the said Elizabeth, do stice; ereby mutually and voluntarily agree to, and with each other part, and live separately, for the remaining part of their erms lives.

Item, II. It is farther mutually agreed on, that he the said some ohn shall give and deliver to the said Elizabeth, all her wear-posal, of Cloaths and Linnen of every Sort, and all the Sheets more of Table-Linnen that belong'd to her before Marriage; and at she the said Elizabeth shall and will accept of the same; and all that she will not desire or expect any more Cloaths, Lindam and that she will not desire or expect any more Cloaths, Lindam

enance of that she will not desire or expect any more Cloaths, Linen usen, or other Necessaries, at the Costs and Charges of the settled id John, but shall, and will for herself, for the future, buy con- d provide all and all manner of Cloaths, Linnen, Meat, s, for rink, Washing, Lodging, and all other Necessaries what-laid ever, out of the Annuity, or yearly Allowance, herein after at the ention'd.

ation, Item, III. It is farther mutually agreed, that the said John it, in inke shall and will allow and pay, or cause to be paid to seph Wilson, Brother-in-Law to the said Elizabeth, the full m of thirteen Pounds yearly, and every Year, during the TI-tural Life of the Said Elizabeth, and for her Use and Benefit, in case he the said John shall so long live, to the Uses and Intents following, that is to Say, the Sum of eight Pounds for the Lodging and Diet of the said Elizabeth, and the Sum of five Pounds, to buy her Cloaths, Linnen, and other Necessaries: And that the said Elizabeth shall or may have the sole and absolute Disposal of the said Annuity, and of every Part thereof, and lay out the same according to her Will and Pleature. PROVIDED always, and it is mutually agreed between the said Parties, that the said Annuities shall be paid by thirteen equal Payments in the Year, that is to fay, the Sum of twenty Shillings monthly, and every Month; the first Payment to be made on Monday the Day of the Date hereof, and so every fourth Monday for the future; and that The the Said Elizabeth Shall give, or authorize to be given, a full and sufficient Receipt or Discharge for every such month. ly Payment, when the same shall be paid, as aforesaid.

Item, IV. It is farther mutually agreed, that the said John and Elizabeth shall and may each of them live, lodge, inhabit, or dwell in what County, Town, Parith, or Place and with what Person, or Persons, he, she, or either of them shall please, and think sit. Provided always, and it is mutually agreed, by and between the said Parties, that the said Elizabeth shall not, and will not, unless at the House and Habitation of some one of her own Relations, live, lodge, or inhabit within less than one Mile of the now present, or the hereaster

to be present Habitation of the said John.

Item, V. The said John Spinke, and the said Elizabeth his Wise, do hereby mutually contract and agree to and will each other, that for the future, and during the Time of the said Separation, he or she, or either of them, shall not an will not disturb, molest, or hinder the Ease, Tranquility, or Repose of each other, by causing any Suit or Suits to be commenced, ill Relations, Reports, or scandalous Storie to be raised, made, or reported of, concerning, or in Relation to the one, or the other of Them; of, for, or concerning and Matter or thing whatsoever. And shall not, and will not, he way of Visit, or any otherwise, on any Account whatsoever, come to the Habitation, Louging, or Abode of the other of them without Leave or License in Writing for that Purpose, to be obtain and under the Hand of the Party to so be apply to.

Item, VI. The Said Elizabeth doth agree to and with the said John, that if Occasion be, she the said Elizabeth, at the Request of the said John, will at any Time join with him in any just and true Answer to be put into the Court of Chancery, or any other Court of Equity, and in any other legal and just Proceedings in Law or Equity, on any Account what soever; and shall not in any wife discharge, release, or discontinue any Action or Cause what loever, which already is, or hereafter shall be commenc'd by the said John Spinke, wherein the Name of the said Elizabeth shall be made Use of.

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Item, VII. The said Elizabeth doth agree to and with the said John, that in Case she the said Elizabeth, hath since the Time of her Intermarriage with the faid John, or shall after the Date hercof, contract any Debt or Debts on any Occasion what soever, that then and in such Case, she the Said Elizabeth, shall and will pay off and discharge the same herself; and shall and will at all Times, well and truly save harmless, and keep indempnify'd the Said John Spinke his Executors and Administrators, and every of them, of and from the same, and from all Costs, Damages, and Charges, which shall or may

arise or accrue thereby. Item, VIII. The faid John doth agree to and with the faid Elizabeth, that in Case he the said John shall happen to die before the said Elizabeth, and during the Time of their Separation, that then, and in such Case, he the said John shall and will, by his last Will and Testament, give and bequeath the whole of what he the said John shall die worth and possess d of or otherwise the greatest Share thereof to the said Elizabeth; or otherwise shall and will well and sufficiently secure the constant Payment of the said yearly and monthly Allowance to the said Elizabeth, for and during the Term of her natural Life, at the Election of the Said John Spinke. And the Said Iohn doth farther consent and agree to and with the said Elizabeth, that in Case she the said Elizabeth shall, by her Frugality and good Housewifry save, and lay by any Money, or Moneys Worth, in Goods or other Things, during the Time of their Separation, that then, and in such Case, she the said Elizabeth, shall at her Death dispose of the same by her Will, as if she were sole, and not marry'd; and the Person and Persons to whom the shall give and bequeath the same, shall, without the Let or Molestation of the faid John, have, poffels, and enjoy the same, any Law or Custom notwith-

5. 11. These Articles were (as I said) form'd by your Solicitor, and afterwards, upon our mutual Approbation of them, ingress'd on double stamp'd Parchment; and had been executed, but that each of us being to give the other of us Security for the Performance of our several Covenants therein contain'd, amongst all your boasted of Friends, Relations, and Acquaintances, only one decay'd Gentlewoman, who then was (and during her Life, I fear must be) supported and maintain'd (in part, at least) at the Expence of the Parish to which she belongs, would condescend to be Security for you; and her Security being but equivolent to none, could not in Equity answer a good Security from me; and Articles of Agreement, when executed without Security given for a due Performance of the Covenants therein contain'd, being but of equal Force with a mutual Promise of performing such Covenants without Articles sign'd, we forbore signing the Articles until satisfactory Security on your side, as well as mine, might be obtaind; and in the mean Time took each other's Word, (as your Brother Wilson is Witness) that we, and each of us, should and would perform all and every the Covenant, and Covenants in those Articles of Agreement mention'd to be perform'd by us, and each of us, as effectually as if the same had been executed, and good Security (as was agreed on) actually given. And each of us (for our Information, on Occasion) took and kept a Copy of those Articles ingross'd, as aforefaid, on Parchment. I thereupon deliver'd up to you all the Things mention'd in the second Article (being all (worth Notice) I posses'd, that you could ever call yours, ) and enter'd on the Payment of the twenty Shillings monthly for your Use, (but most an end at five Shillings weekly, as you fent for it) to your Brother-in-Law Joseph Wilson, of whom, or thro' whose Means, you always receiv'd it. Some Time after this, you was leiz'd with an Ague; to me you lent for Medicines, which prov'd (it feems) ineffectual, and then (at your Desire) I sent you (over and above your Allowance) ten Skillings, to pay for Medicines reported infallible in fuch

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fuch Cases. And what ever Difficulties I met with between October 1707, when the Articles were agreed on, and September 1711, I have never to much as once dilappointed you for ten Days Time, (to my Remembrance) of your Money, nor have acted any Thing contrary to the Matters stipulated in and by our faid Articles of Agreement. And I have only requested of you, that you'd forbear scandalous Reflexions, (which you have continu'd, contrary to the Articles, frequently to make on me, and on those I was, and am conversant with; especially when you've got a little drunkilb, as happen'd on Sunday the Ift Day of May, 1709, when you came to my House, and made such a Disturbance there, and in the Neighbourhood, as you ought to have been let in the Stocks for) and put your felf into some Way of contributing to yourown Support and Maintenance, and not depend wholly on my Allowance, but rather endeavour to lay (all, or, at least) some of that by; and this (tho not mention'd in the Articles) I thought a prudent Regard to the Uncertainty of my Health, Prosperity, and Life, (on all which (precarious enough) my Allowance depended) and the Encouragement the last Article afforded you, might justly (I thought) prompt you to: But Requests and Advices of this Nature, you have always slighted and contemn'd, as obliging you to Matters beneath a Gentlewoman to be concern'd in! For about two Years (I being most of that Time under very pressing Difficulties) you seem'd tollerably well fatisfy'd with my Allowance; but as foon as my Circumstances were a little more easy, one Homes attempted, (doubtless at your Request, he being a Rake of your Acquaintance) first, by fair Means, and then by Threats, to bring me to a Compliance of making my monthly Allowance up thirty Shillings, or else of admitting you to live with me again; the like Proposals have been offer'd to my Consideration by a Letter you tent some Time ago by your Brother Wilson; and I having rejected these Proposals, as also those of advancing Money, for you to take and to furnish a House; for your taking a Progress into Ireland, &c. you have taken the Liberty of daily reviling me, and other Persons with whom I have Conversation, not sparing your Brother Wilson, (who has been at at fo much Trouble on your Account, and to whom, more than to all your other Relations, you are still oblig'd for friendly Offices) Him, I say, you have revil'd, nay, represented as a mere Rogue, and as become such by keeping me Company; and this not only to the Woman you imagine he courts, but amongst (most of) his Acquaintances, in every Part of the Town! On Tuesday the 28th of August last, I sent you twenty Shillings, (all that was, by our Articles, due) and on Sunday the 9th of September your Brother Wilfon came to me for more Money for you; I ask'd him when you came to Town? On last Friday, said he; and so, it seems, you'd made him believe; but by our making (on another Account) a Visit to a Friend of his near Tower-kill, we found you'd been in Town about a Week before you let him (at whose House you us'd to lodge) know it; and this Friend of his telling him and me how ill a Character you'd (on my Account) given him there, I was very uneasy to think, I even ruin'd my felf, to maintain you in Idleness, and had none other Return for my fo doing, but fecret Reproaches; and thereupon I positively refus'd to send you any Money, (none being due) and bid him (your Brother Wilson) tell you, That unless you'd be easy with my Allowance, cease clamouring for an Augmentation thereof, and never come at London, (so that I and my Acquaintances might not fuffer in our good Names, by Means of your false and scandalous Reports concerning us) I'd no longer continue (as indeed I knew not how I well could) to give you the Allowance I'd hitherto done. He did the Meffage; atd withal, told you how we had happen'd to hear, that you was in Town fome Days before you'd let him know it, and that I took it ill, Oc. Your Answer was, That you did not think your felf oblig'd to inform either him or me, when you came to Town, nor where you bestow's your felf in Town; and ask'd him if he'd be Witness for you, that I faid I'd no longer continue my Allowance of twenty Shillings monthly? And having receiv'd his affitmative Answer, you never stood to consult how you might make me easy, nor waited 'till the next twenty Shillings should become due, but the very next Day (Monday, September 10.) you took one Sellick, who calls himself an Attorney,

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torney, and his Wife, along with you, and (without affording me any Notice on't) apply'd to the Church-wardens of the Parish where I live, representing me as a most barbarous Villain, that had turn'd you (my good Wife, of whose Money (you told them) I had receiv'd fix hundred Pounds) out of Doors, liv'd with Whores, and would allow you (my Wife) no Maintenance; and thereupon beg'd the Church-wardens to affilt you, your Put-Case, and his Lady Prate-too-fast, in procuring my Lord-Mayor's Warrant for me! But the Church-wardens knowing they had no Bufiness with either you or them, dismiss'd you all: Upon which, your Put-Case (thank him for his Civility) came to my House, said little (perhaps for want of Wit) himfelf, but permitted his Wife to compliment me (on your Behalf) in such a Manner, as I might have expected from a provok'd Oyster-Wench! But was she not an impudent, abusive Woman, she'd not be fit Company for you. However, feeing this Man pretends to be an Attorney, and a Gentleman, I'd ask him, I. How it comes to pass, that he is so little acquainted with the Law, as not to know that Matters of this Nature, between Man and Wife, are not cognizable before my Lord-Mayor? 2. Whether he and his scolding Wife's attending you to the Church-wardens, &c. unavoidably to the Prejudice of my good Name amongst my Neighbours, and endeavouring, by countenancing your scandalous Misrepresentations of me, to have had me taken up, and carry'd, by the Constable of the Parish where I live, before a Magistrate, without first apprizing himself whether there was any just Cause for it, savours most of Skill in the Law, and Honesty, or of Folly and Knavery? He must certainly allow, that he therein acted the Part of a Bully, rather than of an Actorney! 3. Whether, as a Gentleman, he ought not to be asham'd, that he allow'd his Wife, in his Prefence, to abuse me in the Manner she did, and that in my own House? Unless, as was once my Case, he dar'd not open his Mouth, for fear of having had his Brains (supposing him to have any) dash'd out! Then you, your Put-Case, and his Wife, apply'd to a Proctor, to put me (as 'tis call'd) into Do-Stors-Commons; but that Proctor not liking your Cause, declin'd to be concern'd for you. However, you and they

found out another Proctor, who is (it seems) less scrupulous what Causes he engages in, and on Tuesday, September 18. I was actually cited into the Consistory Court of the Bishop of London, there to answer to Elizabeth my Wife, in a Cause of Separation or Divorce, by reason of CRUELTY, and farther to do as unto Law and Fusice shall appertain! On Friday, September 28, one Dench brought to your Brother Wilson's, Ten Pounds for your Use; and if he allows you so much Quarterly for any little Conveniency, tho' not big enough for a Maulting-Office, 'twas honeftly done of him to bring you his Rent on Michaelmas-Eve; but if he (as is faid) lent it you to go to Law with me, let him that can, give a Reason why he should not be esteem'd a Knave for his Pains! He left it, you not being in the Way, with Attorney-Sellick, whom, with his Too-long-tongu'd Lady, you, on Saturday, September 29. treated with Goose and Calves-Brains; an Entertainment admirably well adapted for them, who, by reason of their having so ridiculously interested themselves in your Bedlam-like Affairs, have more than sufficiently shewn themseves meer Calves-Brain Goofe-Caps.

6. 12. Four Years we have already liv'd a-part by Confent; how therefore, good Madam, comes it about that you have now apply'd to the Spiritual Court for a Divorce? Is not a Separation by Confent, as good (for you) as a Separation by Sentence? Have you not, during the Time we have liv'd separately, been several Times soliciting to live with me again? How then do you now want a Divorce by Reason of (ruelty? Is not (under the Role) an unreasonable Allowance for a separate Maintenance, rather than a Divorce, the Thing you aim at? Have you really a Defign and Defire to have this Cause judicially determin'd? Or have you not rather commenc'd it in a firm Belief, that I will dread being Ruin'd by the Expences of it, and that I will, for that Reason, put an End to it, by submitting to allow you (as you have demanded) Twenty Pounds yearly for your separate Maintenance? And was I both able and willing to do that, what Security should I have, that you should not for the Future, treat me, and those that belong to me, as abusively, in false and scandalous Reports concerning me and them, as you have hitherto done? Nay, ought I not to take it

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for granted, that you'd deem such a Compliance, an having gain'd (as you call it) the Mastery of me; and that you may thence forward manage me as you shall think sit? That 'twill be but sending some insolent Person to hector at me, and (in Case of a then Non-Compliance with your Demands, whatever they be) after that a Citation into the Spiritual Court; and that then (for Fear of Expences) I will assuredly submit. Thus probably you will imagine a Fear of Doctors Commons may bring poor Insignificant to yeild as unlimited a Passive-Obedience and Non-Resistance in all Cases whatsoever, to his Sovereign Lady (olim) Elizabeth Pritchard, as a Fack Lack-Brains thinks due from him to

ANNA's false Brother, the Pretender.

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§. 13. Cruelty you complain of; but what particular Acts of Cruelty you will charge me with, until your Libel shall be exhibited, I can't certainly know; however, by reflecting on Matters past, I probably may guiss at some of them. Whilst you liv'd with me, you had (I think) as much Victuals as you desir'd, and of what Sort you pleas'd, and so of Drink, of which (your Neighbours thought) you took oftener than now and then a little too much! You had, when I marry'd you, three or four good Suits of Apparel, (tho' not paid for;) and in the two Years Time you liv'd with me, you (I believe) laid out more than Fifteen Pounds (of my Money) on Wearables for your felf. And at the Time of ingroffing the above-mention'd Articles of Agreement between us, you agreed from that Time forwards, to provide and pay for all Things for your felf, out of the therein agreed on Allowance of twenty Shillings monthly, which was, until you caus'd me to be ferv'd with a Citation into the Confistory Court of the Bishop of London, conflantly and duly paid. So that certainly, in Relation to any of these Particulars, I can't be charg'd with CRU-ELTY. But (wa! and alas!) the following Matters of Fact occur to my Remembrance.

of your before-mention'd (p. 18.) Intrigue with dear Tommy the BUM, your having bought a Gold Ring for him, &c. you positively deny'd all, and call'd me a great many ill Names for falsly (as you said) suggesting such Tkings

Things of you. Upon which, I had Recouse to such Arguments [Methods of Conviction] as I then thought (and am still of the same Opinion) the Case required; such I mean, as might be felt, as well as heard; and they had the desired Effect: That is, Matters presently came as afresh into your Memory, and you made an handsome Acknowledgement, that what I charged you with, was Fact; asked Pardon for the same; and promised you'd never again be guilty of the like Mismanagement. But Promises and Pye-Crust, &c.

2. When, on another Occasion, you, with what Violence you could, fruck at me with Fire- shovel and Tongs at once, and (as foon as you were difarm'd of them) hurl'd a Looking-Gless at my Head, whereby it was broken to Shivers : my Horse-Whip hanging by, I attempted to put that on vindicating my Cause; the very Appearance of which (it feems) made your Breech look black and blew; for of those Colours you, on the next Day, shew'd it to a certain Barber, (who faid, he thought you'd been about to shew him something else.) But when all is done, I verily believe (tho' you merited more) the Horse-Whip did not salue you oftener than once, or twice, and that but flightly on the Breech. However, by that Means (I think) you became convinc'd that those were erroneous Practices; for, from thence forward you never again attempted fo to exercise my Fire-shovel and Tongs; nor ever after hurl'd a Looking-Glass at my Head.

3. At another Time you threw a Quart Stone-Mug at my Head, which cut my Ear through and through, (as we say) and might as well have hit my Temple on that side of my Head, and have kill'd me. Ought I not thereupon (in point of Prudence) to have Recourse (as I had) to such Methods as I conceiv'd (from former Experiences) would most probably caution and deter you from such

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ill (and dangerous) Practices? Yes, certainly.

We are ('tis true) inform'd by the Post-Boy for the 9th of October, 1711, That the Wife of the Reverend Mr. Hilliard has sometimes got drunk, and has call'd her Husband Dog, Villain, &c. has struck him over the Face! and that, on a certain Time, she struck him over the Head with a double Stone-Mug with such Fury and Strength, that he fell beside the Table; whereupon a Surgeon was sent for, who

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let him Blood, and dress'd his Head. Yet Mr. Hilliard (as the faid printed Relation infinuates) never was (on any of those Occasions) in a Passion with his said Wife, nor offer'd her any Violence; but, on the contrary, went down on his Knees, beg'd her to be Friends with him, figh'd when the would not, and bless'd God he kad Patience to bear! But (I confess) I never was, and do believe I never shall be able. in such a Manner, to comport my self towards such a Wife. Nor do I conceive it Mr. Hilliard's, mine, (or any Man's) Duty. For, as he must be highly worthy of Blame. that misuses a good Wife; so (in my Opinion) he can't be blamless that so patiently suffers himself to be insulted and abus'd by an ill Wife. However, much more Patience may probably be, in Justice, due from Mr. Hilliard towards his Wife, than from me towards you; because, altho' I find his Wife has been guilty of some Faults that you have been guilty of, yet I know you have been guilty of other Faults (also) with which she (in that Paper) is not charg'd. Nor was the (that I know of) a Cheat to him in Marriage.

4. When you liv'd with me, upon any one's disobliging you, or putting you (as you call'd it) into a Paffion. you'd very frequently down on your Knees, and use most direful Imprecations, viz. That God would eternally damn them! &c. And, on a certain Time, whilst on your Knees, and after that wicked Manner expressing your felf, you subjoin'd a (seemingly) serious Prayer, That God would send the Devil to appear visibly to you, that you might make a Contract with him to plague me, and another Person whom you nam'd! On this Occasion, Words were (by me) us'd, but (by you) difregarded. Whereupon I took fuch other Measures, as I thought proper to oblige you to turn your vile Imprications, Wishes, and Picitions for the Devil's visible Appearance, into Intreaties to me, not farther to chastize you for your having (in Respect of the Deity) impiously, and (in Respect of me) insolently so done. know not what Mr. Hilliard, or any other Man, would

in that Case have done.

5. On the Account of the Matters before mention'd, (p.21. &c.) you was by me committed to the Care of Doctor Newton, who keeps a Mad-House, and wherein you were

(I still think) deservedly detain'd for about six Weeks; during all which Time you underwent the Cruelty of being kept from visiting dear Tommy the BUM, Homes the Pat-Carrier, and from being (I believe) so much as once drunk! I own I always had (even when I carry'd you to the Mad-House) a Suspicion that all your Symptoms of Distraction were owing to Drunkenness and Design; and I conceive I may now positively determine I was right in my Conjecture. For, whilst you so frequently behav'd your self like a Mad-Woman, you was almost as frequently attack'd (seemingly) with dismal Fits, in which you'd struggle, Laugh, Cry, and comport your self as Women in (the

worlt of) Hysterick Fits usually do.

Now, 'tiscertain, that Distraction and Hysterick Fits, are occasion'd and increas'd by some Uneasiness of Mind; and confequently my detecting fo many of your ill Practices, (as has been related) and thereupon refusing to live with you, and to take any other Care concerning you, than paying my Allowance, would, by having administer'd fresh Cause for a still greater Uneasiness and Anxiety of Mind, even infallibly have render'd your Fits (had they been genuine) more severe; and your Disorder of Mind (had it not been counterfeit) much worse than before. But on in the contrary, (during the Space of four Years) neither Fits, the contrary, (during the Space of four Years) neither Fin, nor Symptoms of Distraction, (notwithstanding your Distinculties, and pretended cruel Usage) have (so far as I know, or ever was inform'd) in the least attended you whence I conclude, that they were all owing either to Drunkenness, which (whilst it lasts) causes a real Disorder of Mind, and when Drunkenness and Passion (which was often your Case) meet together, a genuine (tho' short) Madness; or (and that chiesty) to Graft, Imposition, and an imperious, revengeful Temper, you believing my Fear of increasing and enraging those (supposed) Fits, and of bringing your (pretendedly) distemper'd Mind into a perfect State of Madness and Distraction, would induce me of to bear with you, and to let you have your WILL in Experiments. to bear with you, and to let you have your WILL in Exevery Thing. However, as you order'd the Matter, I could not take (that I am aware of) any more proper I Measures, either to Cure or Reclaim you, than I did; and how the state of the sta whilst you was in the Mad-House, you had not (I conceive)

ceive) any just Cause to complain of hard Usage, or CRUELTY. Yet I acknowledge, that could we have been sure you was not distemper'd in your Mind, and that all those Actions of yours, that feem'd to denote Lunacy, were the Effects of Drunkenness and Imposition, BRIDEWELL or the WORK-HOUSE had been much fitter for you, than the MAD-HOUSE.

Your own Management and Conduct towards me, relating to each of the above-mention'd Particulars, (and in some others of the like Kinds) can never (I humbly conceive) be reconcil'd to the Duty of a Wife; nor prov'd to be fuch as merit from an Husband, (whatever Mr. Hilliard may think, and practice) none other Deportment than his going down on his Knees to his Wife, begging her to be Friends with him, fighing in Case she will not, and (as the last Refuge) bleffing God he has (or befeeching him to grant him) Patience to bear fuch Things from his dear (Devil of a) Yoak-fellow! And altho' the Treatments I thereupon afforded you, be (I believe) what you intend to make Proof of, in order for a Divorce, by Reason of Cruelty, and find, may (for ought I know) be sufficient to serve your Purn ge- pose on that Account; yet I am still of Opinion, that the ad it same in Point of Severity, rather sell very much short, than

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fame in Point of Severity, rather fell very much short, than in the least exceeded your just Deserts.

5. 14. A Divorce you sue for; but Alimony, I believe, is what you chiefly have an Eye at; and I conceive you have chosen to commence a Suit for a Divorce by Reason of Cruelty, rather than for a Restitution of Conjugal Rites, on a Supposition, that the first would induce the Court to be more favourable to you in Point of Alimony, than the latter. It is necessary therefore for me briefly to represent short how the Matter stands in Relation to the great Riches, and many Hundred Pounds I have (according to the Reports you every where make) gain'd Possession of, and Received; and am likely to gain Possession of, and to Receive of the Effects and Moneys that belong'd to you, (and to me only by Virtue are me of my Intermarriage with you) the Rich Legatee, and sole LL in Executrix of the Renoun'd Sir John Williams, late of Langily LL in Executrix of the Renoun'd Sir John Williams, late of Langily tter, I Castle in the County of Monmouth, Baronet. And when proper I shall have so done, I'll leave every Man to judge with ; and now much Justice you expect Twenty Pounds yearly for Ai-

mony.

mony. You will not (I presume) pretend you was worth so much as Five Pounds in the World, (when I marry'd you) otherwise than in what you was intitl'd to by the said Sir John Williams's last WILL and TESTAMENT, which (according to the Probate thereof, under the Sal of the Prerogative Court of the Archbishop of Canterbury) was penn'd in the Words and Figures following, viz.

IN THE NAME OF GOD, AMEN. 1 Sir John Williams of Langiby Castle, in the Parish of Langiby, in the County of Monmouth, and Diocess of Landasse, Baronet, theing of perfect Memory, Praise be therefore to Almighty God, do make and ordain this my last Will and Testament in Manner and Form following, viz. First, and principally, 1 recommend my Soul to the Hands of God my Creator, hoping thro' the all-sufficient Merits of Jesus Christ my Redeemer, to have free Pardon of all my Sins, and to obtain everlasting Life; And next, I do hereby revoke and null, and declare all other Wills and Codicils of Wills by me made formerly, to be null and insufficient, from the Day of the Date hereof, whether the lye in Mr. Gibbs's Hands, his Executors, Administrators, or Assigns, and from henceforth do apply my self wholly and solely to this present Will. Imprimis, I do the same to every other Will made by me upon the Account of my Lands, Goods, of Chattels, if any shall happen to be in the Custody of any other Person what soever, utterly renouncing them also. Item, I do mightily recommend the Right Honourable the Lady Catherine Williams, to whom I recommend her Jointure express'd in on Pair of Indentures made between my felf and the Persons therein nam'd, begging of the said Lady Catherine, that she will, on of her great (are, bestow Fifty Pounds a Year out of her Fointure unto Elizabeth Williams, a Daughter of mine, begotten of the Body of Elizabeth Pritchard, of Pauls, in London, which faid Elizabeth Williams is my Daughter, and which said Elizabeth Williams I have verily made no Provision for. Item, I will and bequeath all my Estate which I have in Goods and valuable Writings call'd Kavenhila, in the County of Monmouth, with all Lands and Tenements thereto belonging; or if the Person enjoying the same, will pay the Sum of leven hundred Pounds to the faid Elizabeth Pritchard, the Mother of the faid Elizabeth

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beth Williams, then I do appoint the said Elizabeth Pritchard for to pass over all the Accompts, Deeds, and Fines unto the Persons that shall be Owners or Possessors of the Estate; and if they will not, I do give the whole to her the said Elizabeth Pritchard, her Heirs and Exectuors, for ever: Item, Whereas there is a certain Indenture bearing Date between Richard Lord Belamont and my felf, if there be any Thing in it, then I give it to the faid Elizabeth Pritchard, for the Maintenance of herself, the said Elizabeth Williams and any Child the shall have to be born within one half Year after the Date hereof. Item, I give and bequeath unto Mrs. Elizabeth Pritchard the several Sums of fix hundred Pounds, be they more or less, which were formerly gather'd by Mr. James Morgan, by Virtue of a Letter of Attorney, bearing Date in the Year one Thousand six Hundred and Ninty, or Ninety one, Ninety two, or Ninety three, before Mr. Jeffreys had any Thing to do with my Estate in Ewes-Lacy, for my Tenants theres Item, I give and bequeath a thousand Pounds, if I die worth so much, anto the said Elizabeth Pritchard, and her Daughter Elizabeth Williams: So that the said Elizabeth Williams, is to have no Benefit, nor Share, in the aforesaid Hereditaments, Lands, and Tenements, Goods and Chattels, but the rest to be divided among ker, and her other Child or Childrep born within fix Months next after the Day of the Date hereof. Item, My Will and Bequest is, that my Sister Morgan and her Children shall be within the Care and Bequest of this Will, if it reaches to it, or as far as it will. Lastly, my Will and Pleasure is, That Mrs. Elizabeth Pritchard shall be sole Executrix of this my last Will and Testament. In Witness whereof, I have hereunto fet my Hand and Seal this last Day of October, Anno Regni Dominæ nostræ ANNÆ Reginæ, nunc Anglia, Oc. tertio, Annoque Domini 1704.

John Williams:

Sign'd, seal'd, and publish'd, in the Presence of

John Franklyn, Clerk, Samuel Morgan, Francis Robinson.

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§. 14.

6. 15. Here are (besides other Matters) the several Sums of Seven Hundred Pounds, Six Hundred Pounds, and One Thousand Pounds, which added together, make up the Sum of Three and Twenty Hundred Pounds, given and bequeath'd unto you, and your (then pretended) Daughter Elizabeth Williams, and the Child or Children Sir Fohn Williams (it seems) expected you would be deliver'd of within fix Months after the Date of this Will. And that Elizabeth Williams being (as you faid) dead, and you having miscarry'd (as you pretended) of the other, all those feveral Sums of Money were now infallibly your own. You also inform'd me, (before Marriage) that considerable Sums of Money, and other Effects, belonging to Sir John Williams in his Life Time, and not mention'd in his Will, were in the Hands and Possession of Sir Francis Child, Dr. Franklyn, Mrs. Morgan, &c. which, you being fole Executrix, must all come into your Possession. fides (still) about Three Hundred Pounds you (faid you) expected to get for the (then) next Presentation of the Living of Langiby; to which (as has appear'd) you had no more just Right than the Czar of Muscovy, or any Man else. In short, you affur'd me (and I thought I had Reason to believe you) that you look'd upon your felf as worth nearer Four Thousand Pounds, than Three Thousand. And as for Sir John Williams's Litate and Circumstances being at all incumber'd, or his being at the Time of his Death, in Debt, neither you, nor Hilton, ever told me one Word of it; nor had I Precaution enough (as I ought to have had) to question, or examine into those Particulars; but finding his Name in the Lift of the Names of the then Parliament-Men, and being also inform'd by you, Hilton, and others, that an Estate of about Pifteen Hundred Pounds a Year descended, by Virtue of an Entail, from him to his Brother, then (and now) Sir Hopton Williams. I gave intire Credit to Hiltons's Relation of your Worth and Circumstances; especially when I heard the fame confirm'd by your felf, and faw that both his and your Account thereof was supported by Sir John Williams's Last Will, and other Writings, which were freely shewn me: And you being represented to me, by Hilton and his Wife, as a Woman altogether as valuable on the Account of

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of your personal Qualifications, and good Housewifry, as of your Fortune; and your Person and Conversation feeming (alfo) very agreeable to me, I refolv'd on an Intermarriage with you, in Case I could obtain (I thought) that Happinels. But Hilton (when I apprized him on't) aftur'd me I'd not be able to accomplish fuch my Defign, unless I'd do as one Esquire Godwin (who then courted you, and propos'd fettling a Jointure of Two Hunderd Pounds a year on you) had consented to: That is, lay my felf under an Obligation of giving him, in Cafe I marry'd you, One Hundred Pounds for his good Offices in that Affair. Hilton then shew'd me the Draught of a Bond, which the said Esquire Godmin had (he said) agreed to execute, to secure the Payment of One Hundred Pounds to him, and which (he faid) was to be his Gratuity for promoting and bringing about a Match between the faid Esquire Godmin and your felf, in Cafe the same took Effect; and you (some little Time after) shew'd me a Jointure-Deed, which (you faid) Esquire Gudnin (whom you pretended not well to approve of) had caus'd to be drawn up, and ingross'd before you knew any thing of it. I thereupon, not willing to lote an agreeable Woman of above Three Thousand Pounds Fortune, for want of being as generous to the Person who (Ifound) mult be infrumental in my obtaining her (if I should ever to do) as my Rival (in the like Cafe) had offer'd to be, readily comply'd with Hilton's Demand. On Monday therefore, July the 2d, 1705, I gave Hilton Twenty Pounds in Part of the faid Gratuity, and a Bond to fecure the Payment to him of Eighty Pounds, the remaining Part thereof: And on the next Day (July the 3d, 1705) my BARGAIN (your felf) was, in a Matrimonial Way, put into my Possession. But as has been (p. 4. Oc.) already related, it was not long e cr. I found my felf cheated. then (quarrel'd not with you, the you deferv'd it, because I knew not how to be again loosed from you, and thought it advisable to make my felf as easy as I could, and hop'd, in Gratitude, you'd make a good Wife, but) threaten d Hilton with a Bill in Chancery, to oblige him to pay back the Twenty Pounds, and to give up the Security ld given him for Eighty Pounds more. To be before Hand with me, Hilton caus'd me, as has been (p. 7.) related, to

arrested for Fifty Pounds, secur'd to him by you, before our Marriage. And, because I was then threaten'd by divers other Persons with Actions on your Account, I, by Means of a Writ of Habeas Corpus, took Shelter in the Fleet. And in Michaelmas Term (1705) fil'd a Bill in your Name and mine, against Hilton and his Wife, whose joint and several Answer thereto, was (inter alia) to the Effect following, viz.

Hat there had formerly been Dealings between Sir John Williams (your Testator) and William Boyse, the laid Hilton's Wife's former Husband, whereby the faid Sir John Williams became indebted to the faid Boyse in considerable Sums of Money, which the said Sir John Williams, in his Life-time, never discharged to the said Boyse, in his Lifetime, nor, fince his Death, to them, or either of them; and that the same (then) still remain'd due to them, to their very great Detriment, and that you being very sensible thereof, did, whilft sole, give and execute a Bond effectually to secure to them Fifty Pounds in part of what was justly due to them, as they were the Executors or Administrators of the Said Boyse, from Sir John Williams, at the Time of his Death. They farther answering, said, That they, or one of them, inform'd you, that I had voluntarily offer'd Hilton Security for an Hundred Pounds, to promote and bring about a Match between me and you, and that you thereupon consented that Hilton should accept thereof, and that the same should be deem'd as a Security for so much more of the Money due to them from Sir John Williams. And they farther answering, Said, That over and above the Money due from Sir John Williams, they had all a Bond executed by you, in the Life-time of Sir John Wil liams, to secure the Payment of Twenty Five Pounds, which was (they said) your own proper Debt, and every Penny, will Interest, then (still) owing. They farther (still) answering faid, That you then on'd them the Sum of Seven Pounds, thereabouts, for your own, and your pretended Daughter Lodging and Diet, and the Sum of Twenty Shillings, which you borrow'd of Hilton's Wife, on the Morning we we marry'd.

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Thus Hilton feem'd to have establish'd a Claim, even in Equity, to near Two Hundred Pounds, including Costs of Suit. But I rummaging amongst Sir John Williams's Papers found an Accompt fairly stated, settl'd, and adjusted between the said Sir John Williams, and the said William Boyle, and which bear Date September the 1st, 1693, whereby it appear'd, that the faid William Boyfe had disburs'd. on Sir John Williams's Accompt, 150 l. 15 s. 2d. and that he had been reimburs'd 126 l. 6 s. 6d. So that there remain'd Due to the said William Royse, on the Ballance of that Accompt, only 24 l. 8 s. 8 d. which was paid him on the very next Day, September the 2d, 1693, as appears by a Receipt, and Discharge in full, under the Hand of the said William Boyse, indors'd on the said Accompt, and well atteffed. As foon as Hilton was told I had this Accompt to produce, he express'd his Willingness to recede from all his Claims, and Demands, excepting the Five and Twenty Pounds, and Interest due on your old Bond, the Seven Pounds due for your own and your pretended Daughter's Lodging and Diet, and the Twenty Shillings you'd borrow'd of his Wife; all which he (then) fill infifted to be paid: And I infifted that he should accept of the Twenty Pounds he'd had of my Money, in full Satisfaction for all those Demands; or, that in Case he would not, I would carry on the Suits I had commenc'd against him. Whereupon he comply'd, and on or about the 10th of April 1706, he and his Wife executed General Releafes to us, and we to them.

Thus 'tis very apparent, that you did not execute your Rond for Fifty Pounds to Hilton, to secure a Debt due to them from Sir John Williams, as they in their Answer to our Bill pretended; nor on any other valuable Consideration, for then the same (whatever it had been) would have been by them set forth. I conclude therefore, that it was given to secure them a Reward for their bringing about a Match between you and me; or between you and the said Esquire Godnin; or (and that most likely) between you and any Manthey and you could hook in. However, was not your Considence known to be such, as that you can, without a Blush, either deny or assume that would certainly be very sur-

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prizing to hear you (rattle and) fay, that you never gave Hilton any Bond; and that the Trouble Hilton, soon after our Marriage, gave me, was about the Bond I my self executed to him just before Marriage. But Hilton's Action enter'd at Wood-freet Compter, in August 1705, was a joint Action against me and my Wife, (your self) which the most silly of your Solicitors, Wrigglesworth, Hood, Sellick, or even dear Tommy the BUM, can tell you it would not have been, had it been for Money due from me, or

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5. 16. I mention'd before (p. 5 and 6.) that very foon after we were marry'd, two Suits in Chancery were commenc'd about the Interest Sir John Williams's Will feem'd to intitle you to in the Reversion of Kavenhila Estate, or a Charge of Seven Hundred Pounds thereon. As also, that being otherwise unable to get any Money paid in, where I thought it due on your Account, as Sir John Williams's Executrix, I commenc'd, and carry'd on divers expensive Suits in Law and Equity, to that Purpose; and whilft they were depending, you (befides perplexing me, as has been already related) in May 1707, in one of your drunken Freaks. began a Quarrel with two of your Female Neighbours, of much your own Reputation for Modelty, and against whose Conversation I had given you a Caution, that terminated in so many Doctors-Commons-Defamation Snits as being added to the Causes I had before depending in other Courts, made up (to the best of my Remembrance) thirteen Suits in Number, every one on your Account, or through your Means; whereby not only all my Ready Money was expended in Law, but'I was also thereby necessarily Ran confiderably into Debt; and then (whilft I was fo) I was threaten'd to be arrested for the Suin of Fifteen Pounds, for Cloaths taken up by you, on Truft, whilft Sir John Williams was alive; and at the same Time, for about Four Score Pounds due, in Principal and Interest, on a Bond wherein Sir John Williams and you were jointly bound to one Pladwel: I knowing I could neither pay, nor by Law -avoid paying, or being imprison'd for these several Sums of Money, at Midsummer, 1738, fold off part of my Housbold-Goods, fet up the rest (excepting some few that my CRUELTY afforded you grais) at a Friend's House,

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House, and took Care not to be found, until (at a confiderab'e Expence) I had made those Matters easy (yet my monthly Allowance (fuch too was my CRUELTY) was tho' you knew not where to find me, conflantly paid you, during all the Time I was, on your Account, oblig'd to hide.) And hitherto. I believe, you'll not pretend I had either Received or Recover'd on your Account. fo much as Five Pounds in Money, or Moneys Worth. However, the Chancery Suits between us, and Roger Willioms and his Wife, (who had both in their Answers to our Bill, deny'd that Sir John Williams ever had any other Right to, or Interest in Kavenhila Estate, or the Reversion thereof, than a bare Trust, intended to be for the Use of the faid Roger Williams) were now (Fuly 1708) to far advanc'd, as that Witneffer might have been examin'd (on our fide) in the then Trinity Vacation; whereupon I made another Journey (for I'd made two before) into Wales, about that Affair. As foon as I came there, I was inform'd, that the faid Roger Williams and his Wife, had fold their Interest in Kavenhila Estate, to one Stephens, who had taken upon himself to abide the Event of the Snits then depending between the faid Roger Williams and his Wife, and you and me; and who, being well apprize, hat ALTHO' Sir John Williams never had other Interest in the Reversion of that Estate, than a bare Trust, (as the aid Roger Williams and his Wife, in their Answers to our Bill had fworn) and altho' he had (also) by a Conveyance, wherein he, in his Life-time, join'd with the said Roger Villiams, convey'd that Trust to Odding fells; yet feeing Oddingsells's Interest was supported by (nay founded on) a inveyance executed by Roger Williams, as well as by Sir John Williams, and that he had bona fide advanc'd Money as he had, in his Answer to the Bill I fil'd against him, worn, and offer'd to prove) on the Security of that Conreyarte; and that I had (as before (p. 5.) related) purhas'd the faid Odding fells's Interest, he the faid Staphens ould neither compel me to give up, nor to convey my inrest therein to him, without first agreeing with me for he Money I had paid (and fecur'd to be paid) for, and spended about the Interest I had (by Purchase) therem. Where upon the said Stephens then (July 1708) proposid,

to prevent fatther Trouble and Expences in Law, to give me, in full Satisfaction for my Law-Charges with Roger Williams and his Wife, (in whose Place he then stood) and my Interest in that Estate, the Sum of Four Hundred and Fifty Pounds, which I agreed to accept of; whereupon ARTI-CLES of AGREEMENT between us were drawn up, and fign'd, whereby Stephens covenanted to pay the faid Sum of Four Hundred and Fifty Pounds, on the 24th Day of December, 1708. But (whether imagining that he'd agreed to pay me more than I could have recover'd, or for what other Cause he best knows) he declin'd to pay the same according to his Contract. So that I was necessitated to Commence a fresh Suit against him in Changery, to compel him to a Specifick Performance of his Articles of Agreement; and in Michaelmas Term, 1710, I obtain'd a Dicree against him for the faid Four Hundred and Fifty Pounds, with Interest from the Time the same ought to have been paid, and Cops of Suit, which in the whole (my Bill of Costs having been, by our mutual Consent, tax'd by our Clerks in Court) amounted to Five Hundred and Forty Five Pounds; of which Money, Stephens, about the End of January last, proposed to pay down Three Hundred Pounds, and to give good Security for the Payment of the other Two Hundred Fig. and Forty Five Pounds, with Interest, in fix Months Time lian I being then greatly indebted to Mr. Cave, who has (as flee you know) been my Solicitor in my Chancery-Causes, and my the Attorney at Law in divers other Causes, and to whom you of and I had convey'd what Interest we had in those Lands with and Premisses, to hold the same in Security for what was, cab and should become due from me to him, and then only that in Trust for me, my Heirs and Assigns, I thought Mr. Will Cave (as he well might) at parting with his Security, (for that he was to join with me in the Conveyance to be made control of Stephens) would expect to receive what Money was during from me to him; and that other Persons, to whom I was part also indebted, would hear I had received Money, and may thereupon expect theirs too: Upon which Consideration Who I insisted that Stephens should then pay the whole Sum of been Five Hundred and Forty Five Pounds, or that I would still Court carry on the Suit. However, Mr. Cave being willing (as frit, did not think he would have been) to accept of Mr. Ste nabl phenil

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phens's Security, in lieu of what he then had, for what Money was due from me to him. On, or about the 23d Day of February last, Mr. Stephens paid, in Bank Bills, Three Hundred Pounds in Part of the faid Five Hundred and Forty Five Pounds, and gave Security to Mr. Cave, for the Payment of the other Two Hundred and Forty Five Pounds, with Interest, on the 25th Day of August last; whereupon Mr. Cave and I, by Deeds of Leafe and Releafe, bearing Date on or about the 22d and 23d Days of February, 1710, convey'd our Interest in those Lands and Premises, to the faid Stephens and his Heirs; and I, at the fame Time, gave Stephens a Discharge for the whole Sum of Five Hundred and Forty Five Pounds. Mr. Cave carry'd the faid Bank Bills, in which Mr. Stephens paid the Three Hundred Pounds, Home with him, and on or about the 7th of March last, Mr. Cave and I came to, settled and adjusted our Accompts; by which it appear'd, that of the said Five Hundred and Forty Five Pounds, Two Hundred and Eighty Five Pounds came to Mr. Cave's Share, and only the Sum of Two Hundred and Sixty Pounds remain'd for me.

of laft, §. 17. It is, in my Opinion, very manifest, that Mr. give Stephens agreed to pay me the Sum of Four Hundred and dred Fifty Pounds, on the Accompt of the Interest Roger Wilime liams's Conveyance of the Reversion of that Estate, had vested in Odding sell's, and which Odding sell's Conveyance of my the same had then vested in me; and not on the Account the same had then vested in me; and not on the Account you of any Thing in Sir John Williams's Will contain'd. Notands withstanding which, you, (I'm told) amongst those you was, cabal with, Report, that the Interest which Stephens, with only that Money, has purchas'd, is only the Interest Sir John Mr. Williams, at the Time of his Death, had in the Reversion of (for that Estate; and which, by the Devise in his last Will made contain'd, devolv'd on you, and, by my Intermarriage with you, on me, and that 'tis to me all clear Gains! was part of the Fortune you brought me! and consequently and may justly entitle you to Twenty Pounds a Year Alimony! which I refusing to allow you, you (good Woman) have time been oblig'd to cause me to be cited into the Spiritual distill Court, to have Justice done you! In Answer to all which, (as sirst, I desire it may be consider'd, whether it can reason hense Williams's pretended Interest (as mentionid in his Will) could have been maintain'd, (which, together with my Purchase from Odding sell's, would have entitled me to near One Thousand Pounds, or the Reversion of the mhole Estate of about One Hundred and Eifty, Pounds a Year) I would have accepted of Four Hundred and Fifty Pounds in full Satisfaction, for my Interest in that Estate, and for my Law-Charges in two feveral Chancery-Suits concerning the fame? Secondly, This Matter, as also the Fustice of your Cause in Doctors-Commons, will more evidently appear from what follows, viz. One Mr. Morgan, thinking the Matter had really been agreeable to this Report, of yours, and confequently that this Sum of Four Hundred and Fifty Pounds Stephens was to pay for my Interest in Kavenbila Estate, ought to be deem'd the Affets of Sir John Williams, and to due from us to his Creditors, fil'd a Bill in Chancery against you, me, the faid Roger Williams, and Anne his Wife, the fiid Mt. Stephens, and Mr. Cave, in Fanuary last, setting forth, (inter alia) That the faid Sir John Williams being justly indebted to him in the Sum of One Hundred Seventy and Six Pounds, Two Shillings, and Three Pence, he the faid Morgan did, in-Hillary Term, 1703, recover Judgment against the faid Sir John Williams for the faid Sum, but never was paid the same, nor any Part thereof; and that Sir John Williams dy'd feiz'd in Fee of Lands which he bequeath'd to you, sabject to a Redemption in Case the said Roger Williams, and Anne bis Wife, would pay Soven Hundred Pounds to you, whom he the faid Sir John Williams had made his Exccutrix: That you prov'd his Will, and intermarry'd with me; and that we had posses'd our selves of all the said Sir John Williams's Personal Estate, and were entitled to have either the Said Real Estate, or the Sum of Seven Hundred Pounds; and pray'd, that he might be pay'd his Principle, Interest; and Costs, due on the said Judgment. To which said Bill, you, I, and Mr. Cave, (our Trustee) put in, as we were advis'd, a Plea and Answer; which Plea being over-rul'd, our farther Answer was call'd for, which we, in June last, put in (inter alia) in the Words following, viza

First, This Defendant Elizabeth Spinke, for herself, saith, That true it is, (and these Defendants, John Spinke and John Cave, say, they believe it to be true) that Sin John Williams,

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Baronet, in the Complainant's Bill nam'd, dy'd on or about the 14th of November, which was in the Year of our Lord 1704, having first made his last Will and Testament in Writing. and constituted her, this Defendant, by the Name of Bitcabeth Pritchard, Sole Excentrice of the fame; which faid last Will and Teltument is in the Words and Figures following, that is to fay, In the Name of God, Amen, Ge. (exactly us before at p. 40.) as in and by the faid last Will and Testament. or the Probate thereof; unto which, for greater Certainty therein, these Defendants crube Leave to refer themselves, may appear. And this Defendant Elizabeth farther Juith, That some Time after the Death of the faid Sir John Williams. the prood his faid Will in due Form of Law, as the is udvisid. and believes; and the farther faith. That the greatest Part of ker Juid Teffator's Goods and Chatters, and Personal Estate, being, at the Time of his Death, in the Hands and Custody of divers Persons, as Securities for Monies which her said Teltator had borrow'd and receiv'd, or for Debts contracted by him, as she this Defendant bath been credibly inform'd, and believes; the this Defendant could and did possess berself of only so much thereof as amounted (according to an Inventory and Appraisement which was made and taken thereof, and which the this Defendant exhibited on Oath into the Eeclesiastical Court of Canterbury) to the Sam of Seven Pounds Eighteen Shillings and Four Pence, and to no greater or other Sum of Money: And the farther faith, That the knows of no other Personal Estate that the said Testator dy'd possess d of, interested in, or intitled unto, except some Houshold Goods which she this Defendant bath heard were by her said Testator left in Pledge or Pawn to one James Morgan, late of Lantilio, in the Country of Monmouth, and to other Petfone; but all, as this Defendant verily believes, for more Money than the same are worth; but for how much Money, or what such Hotelhold Goods are, this Defendant, having never seen them, knows not, and cannot set forth; and this Defer.dant, believing herself tru'y inform'd concerning them, never thought it worth her while to enquire more particularly thereof. -And this Defendant Elizabeth farther faith, That the faid Str John Williams was likewise indebted, at the Time of his Death, as the hath heard, and doth believe, unto several other Persons in divers Sums of Money, but to whom, wind how G 2 much.

much, this Defendant knows not, by Reason such Persons, or many of them, have not made any Demand of their (aid Debts, they knowing, or believing, as this Defendant conceives, that the faid Sir John Williams left not Assets sufficient to pay them, or any of them, and that the this Defendant had, as the Truth is, expended a greater Sum in defraying his Funeral Charges, and in the Probate of his Will, and exhibiting the Inventory aforesaid, than she ever receiv'd, or made out of his Personal Estate. And these Desendants, John Spinke and Elizabeth his Wife, say, That they intermarry'd on or about the 2d Day of July, in the Year of our Lord 1705. And this Defendant John Spinke answering, saith, That no Part of the Personal Estate of the said Testator ever came to his Hands, Privity, or Knowledge, Save only some Houshold Goods, for the redeeming of which out of the Possession of Mr. Richard Standfast, of Westminster, he this Defendant paid, by the Hands of one Anthony Hilton, about the Time of this Defendant's Intermarriage with the other Defendant Elizabeth, the Sum of Nine Pounds, or thereabouts, and Soon after So'd them for less than Eight Pounds, but to whom, or exactly for how much, doth not now remember. And this Defendant John Spinke farther answering, saith, That he being inform'd, that the other Defendant Elizabeth was Security for and with the faid Sir John Williams in a Bond of Eighty Pounds, for the Payment of Forty Pounds, the proper Debt of the said Sir John Williams, with Interest, he this Defendant with his own Money purchas'd in the Jame, of and from Mr. Richard Booth, who now lives, or lately so did, at or near Stains, in the County of Middlesex .- And these Defendants, John Spinke and Elizabeth his Wife, farther say, That they, nor either of them, know not whether the said Sir John Williams, at the Time of his Death, had any Estate or Interest in or unto the Lands and Premises call'd Kavenhila, in his Will mention'd, and which he hath therein devis'd to this Defendant Elizabeth, in Case of Non-Payment of Seven Hundred Pounds to her, as by his faid Will is directed, or that he was feiz'd or posses'd of any other Estate than as aforesaid. However, the Defendant John Spinke saith, he demanded the Payment of the Jaid Seven Hundred Pounds of the faid Roger Williams and Anne his Wife, who were the Possessors, and insisted to be the Owners of the said Lands and Premises call'd Kavenhila, but they refus d

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fus'd to pay the same, or any Part thereof, insisting. That Sir John Williams had no Right or Power to charge (uch Estate with such, or any other Sum of Money, or to that Effect. And another Person [Gabriel Oddingsells] being, or pretending to be intitled to the said Premises, by and under some Conveyance or Conveyances to him thereof made by the said Roger Williams, and the faid Sir John Williams in his Life-time, and producing Conveyances to that Purpose unto this Defendant, and proposing to fell and convey his Interest therein to this Defendant, this Defendant and he at length came to an Agreement for the Purchase thereof; and the said Oddingsells, for the Consideration agreed upon between him and this Defendant, and accordingly he, by Deeds of Lease and Release, transferr'd and convey'd all his Estate and Interest therein to this Defendant, and his Heirs, for ever, as by such Conveyances, when produc'd, may appear. And this Defendant having made such Purchase, and the said Roger Williams nevertheless insisting on his Title and Demands in and to the said Premises, in or about Hillary-Term, which was in the Year of our Lord 1705, exhibited a Bill in this honourable Court against this Defendant, kis said Wife, and others, praying, That several Conveyances made by the said Roger Williams to the said Sir John Williams, might be fet aside, being made only in Trust for him the faid Roger Williams, and his Heirs; to which Bill thefe Defendants put in their Answer, and exhibited a Bill against the said Roger Williams, and Anne his Wife, seeking to have affirm'd this Defendant's Title and Demands in and to the said Premises; to which Bill, the said Roger Williams, and Anne his Wife, put in their several Answers; and therein insisted, that the Said Premises were the Paternal Estate of the said Roger Williams, and that the said Sir John Williams never had any other Estate, or Interest in the Said Premises, or the Reversion thereof, than in Trust for the said Roger Williams, and his Heirs, as by the said Bills and Anfwers remaining of Record in this bonourable Court, as these, Defendants believe, and unto which these Defendants, for greater Certainty therein, crave Leave to refer themselves, may more fully, and at large appear. And this Defendant believing, that the Suits and Controversies between this Defendant, and the said Roger Williams, and Anne his Wife, relating to the said Premises, were likely to continue; and this Defendant,

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dant, by Reason thereof, to be engag'd in Suits to his great Expence, and this Defendant being desirous to disengage himself therefrom, and to get what Money he could for such Estate and Interest which he had in the said Premises, thus Defendant not caring to rely on the Validity of his Title and Demand; this Defendant therefore, along Time before the Complainant gave him any Notice of his Pretences and Demand, did contract and agree with John Stepliens in the Complainant's Bill nam'd for another Defendant, and who was in Possession of the said Premises, by Virtue of some Conveyance to him made by the said Roger Williams, and Anne his Wife, as this Defendant hath heard and believes, for his becoming a Purchaser of such Estate and Interest which this Defendant and his Wife had in the Said Premises and this Desendant, and, at his Direction, the other Defendant John Cave, did afterwards, in Confideration of Four Hundred and Fifty Pounds, by Deeds of Lease and Release, convey all their Estate, Title, and Interest in and to the faid Premises, to him the faid John Stephens, and his Heirs, for ever: Which said Four Hundred and Fifty Pounds Purchase-Money, and all other Monies due from the said John Stephens to this Defendant, he the faid John Stephens fully paid off, or otherwise sufficiently fatisfy'd to this Defendant at executing the faid Conveyances; which was done on or about the 24th Day of February last. -The above-written Paffages, Madam, in our faid Answer contain'd, evidently shew, (that is, in Case you and I may, on our Oaths, be believ'd) first, That you never receiv'd (or made) so much of the Goods, Chattels, or Effetts of Sir John Williams, as you expended in and about his Funeral, and the Probate of his Will. Secondly, That fo much of the Personal Estate or Estects of Sir John Williams, never came to my Hands, Privity, and Knowledge, as would repay me what Money I actually paid (of my own) for the Redemption of those Goods of his that did come to my Hands out of Pawn, unless the Money paid me by Stephens for my Interest in Kavenhila Estate, can be deem'd to have been paid for the Interest which Sir Fohn Williams, at the Time of his Death, had therein; which, from the Matters contained in the Passages I have transcribed from our faid Answer, it evidently (in my Opinion) appears it cannot. And if it was not paid for Sir John Williams's Interest, then

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then it can't be said I receiv'd it on your Account. But feeing your Fully and Confidence is fuch, that notwithfanding the Matters contain'd in our faid Answer, put in on Oath to Mr. Morgan's faid Bill, you still continue to tell People, even those to whom Sir John Williams dy'd indebted, that Stephens paid that Money for Sir John Williams's Interest in Kavenbila Estate, and that, as you are his Executrix and Devisee, it was your Money. I will, for Argument sake, admit the Matter to be according to your Report thereof; and then, I say, first, That Money must be deem'd the Assets of Sir John Williams, and be liable (to far as it will go) to fatisfy his Creditors. Morgan's faid Judgment Debt of One Hundred Seventy Six Pounds Two Shillings and Three Pence, eight Years Interest for the same, and Costs of Suit, will make a great Hole in it! Besides, you very well know, that one Garash, as Barber, has threaten'd to fue me for One Hundred Pounds; that Alice, who nurs'd your Sham-Daughter, has actually employ'd one Hood (with whom you consulted) to sue me for about Twenty Pounds. And I am told another Perion has put a Bond into that Hood's Hands to lue me for Fifty Pounds. And (in Case it be Sir John's Assets) you very well know an Old Woman that can (and ought to) fue me for (unless I'll pay it freely) above Three Hundred Pounds. In short, if it be the Assets of Sir John Williams, first come (of his Creditors) first serv'd! Otherwise, was a Dividend of the said whole Sum of Five Hundred Forty and Five Pounds to be made amongst all them to whom he dy'd indebted, I question whether it would bring them in Eighteen Pence in the Pound for their respective Debts! Aye, but (you fay) you are not for having that Money paid away to Sir Fohn Williams's Creditors : You only defire it should be deem'd your Money, (given you by Sir John Williams) to ferve your own Purpofes, in supporting the Reputation of your having been to me a Fortune; and to be a sufficient Pretext for you (if I'll not live with you) to infilt on my being (by the Spiritual Court) oblig'd to allow you a good round separate Maintenance. That's all! Very well. Affets, and not Affets; Affets to serve your Purposes, but not to serve other Peoples! Well, seeing you'll have it so, it shall be so: And therefore, secondly,

I will also admit, that this Sum of Five Hundred and Forty Five Pounds, paid me by Stepkens, was all your Money, and that I have received it on your Account, and to your (and not to my own, or any of Sir John Williams's Creditors) Use and Behoof; and thereupon (which I am confident all the World (your self excepted) will allow is very fair in me) I will come to an Accompt with you, viz.

Receiv'd of my (dear!) Wife's Money, l. s. d. and to her proper Use and Behoof— 3 545 00 00

Disbursments to be accompted for out thereof, are as follow, viz.

보기 마련된 경기를 가지 않는 사람들은 사람들이 되었다.		-	
Imprimis, To Mr. Cave, his Bill of Law- Charges, in recovering that Money, &c.	l. 285	s.	d.
Item, Another Gentleman's Bill for Law Ex-		04	
Item, I paid off another Law-Bill, which came to		.0	00
Item, Another Law-Bill of	1	17	00
Item, Paid to old Saul the Solicitor, (your }	2	15	00
Item, Several Councellors at Law, so near as I)			
can recollect, have had of me, for Advice, and pleading in your Causes, at least-	30	00	00
Item, Paid a Surgeon for a Cure done for you, whilft Sir John Williams was living-	1	10	00
Item, Paid to the same Surgeon, for what he			
did for you, after you jump'd out at	1	10	00
the Window, to have gone to dear Tom-			
Item, Paid to Doctor Nenton, for your Ac-)			
commodations at his Mad-House, more	3	00	00
than ————————————————————————————————————	-		
Item. In redeeming your pretended Daugh->			
ter's Linnen out of Pawn, and in buying fome Necessaries for her, about	1	10	00
Item, Paid by your felf, of my Money, in the?			
Discharge of an old Beauty-Wash-Bill, about	I	00	co
Item, Paid to (and expended in Law with)			
a certain London-Draper, on your Accompt,	60	00	20
more than————————————————————————————————————	00	00	55
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	1.	s.	d.
a certain Linnen-Draper, on your and your pretended Daughter's Account, more than	50	00	00
of yours, about————————————————————————————————————	13	10	00
your Affairs, and twice I fent a Porter, at the Expence of 71. each Journey; allow me Porters Pay, and these Journeys come	35	00	00
Item, Paid to your self, for your Separate Main- tenance, fince we've liv'd a-part by Consent	51	co	00
from me) in Money————————————————————————————————————		04	
The Sum Total of these Disbursements a-36 mounts to the Sum of-	20	18	09
From which substract the Sum receiv'd, viz	45	CO	00
And there appears due from you to me, on the Ballance of this Accompt, the Sum of	75	18	<u>c</u> 9

I am fo far, Madam, from having done you any Injustice in this Accompt, that I positively believe I have expended (of my own Money) in and about your litigated Affairs, more than the Sum of one hundred Pounds, over and above (and more than) what is mention'd in and by the above-written Accompt; not including (yet) Tavern and Ale-house Expences that I have thereby also been unavoidably oblig'd to be at, and which, I verily think, in the whole, can't have been less than one bundred Pounds more. And how much the neglecting my proper Business, by Means of my having been embarras'd in your Affairs, has been to my Detriment, I neither can determine, nor care to think of. To all these Matters, may (I think) still be added, that I as yet know not what Expences Mr. Morgan, in the Profecution of his before-mention'd Suit, may put me to; especially when I consider, that Mr. Cave has been oblig'd to fue Mr. Stephens on the Security he gave him for the before-mention'd 245 l. and that Mr. Stephens has thereupon (out of Spight I suppose) fil'd a l'ill against Mr. Cave and Me, endeavouring to pay that Money into the

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Court, to the End that Mr. Morgan, Mr. Cave, and I, may interplead about it. And should it happen (as I hope, and believe it can't) that Mr. Cave should loose his Money. I know not whether he would not endeavour, by (fill) another Bill in Chancery, to get it again from me. And how can I determine (or guess) what will be the Event of all these Matters. Thus the Fatigue and Expences of four Suits in Chancery, and one at Common-Law about Kavenhila Estate, having brought me in for my purchas'd, and your devis'd Right (if any fuch you had) thereto, and in full Satisfaction for all my Trouble and Expences in and about those five Suits, the Sum of Five Hundred and Forty Five Pounds, I am fill fu'd by Mr. Morgan and Mr. Stephens about that Money in Chancery, and (in Effect) by you (for my having receiv'd that Money, you in your common Conversation, make your Pretext for having commenc'd your Suit) in Doctors Commons. And am too in Danger of being fu'd (hereafter, about the same Money) by Mr. Cave. A bleffed Cafe mine! Nay, and farther still, why may not your reporting (tho' fally) that I have receiv'd Six Hundred Pounds of Sir John Williams's Money, induce divers of his Creditors to fue me? Certainly I ought to expect it will be fo. However, from the Matters related, it is, I conceive, more than sufficiently evident, first, That the Proposals you made last Summer, (after, and by Reason of, my having receiv'd Money of Stephens, as before fet forth) were very unreasonable; they were as follows, viz. 1/t. That I should take a House at Laleham, and furnish it for you to live in, and to let out to Lodgers. How much less than all my Money, (which I fufficiently wanted for more necessary Occasions) would this Affair have requir'd? And how is it probable that you (a lone Woman) should have been advantag'd thereby, unless you'd fold off the Goods again, and march'd off with the Money? 2dly. That I should (because I resus'd the other Proposal) give you One Hundred Pounds in Ready Money, with which you'd go (you faid) whether I should never more either see you, or hear of you. (Probably you meant whilft that Money should last.) I had neither One Hundred Pounds to spare for you, nor Faith to give Credit to you; and so rejected the Propofal.

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sal. 3dly. You requested me to advance a sufficient Sum of Money to enable you to take a Progress into Ireland; to this Proposal I offer'd a ready Compliance, on Condition you could find me good Security that you'd never come to England again: The Condition you rejected, and I the Propo-(al. All the Business you had in Ireland, (so far as I could ever be inform'd) was, at your own Expences, (or mine rather) to have accompany'd a Gentlewoman thither to fee her Husband, who, belonging to the Soldiery, is (it feems) in that Kingdom, about an hundred Miles distant from Dublin, and to have come back again with her, at her Return. A pretty Contrivance to have worn out your Cloaths, and lavish'd away your Money! To these Proposals may aptly enough be added, one you made some Years ago, viz. That when I receiv'd (in Cafe I ever should so do) Five Hundred Pounds for my Interest in Kavenhila Estate, I should allow you to lay out Fifty Pounds of it on ONE (you faid) GOOD Suit of Cleaths. Secondly, That in Point of Riches, I'd better have fecur'd Two or Three Hundred Pounds (for ought I know Five Hundred Pounds) to Hilton (and have paid 'em too) for him to have help'd me to a Wife out of an Alms-House, than One Hundred Pounds (as I did) for him to help me to Sir John Williams's (Grace) Widow's Ladyship! This, I fay, in Point of Rickes only: But was many an Alms-Woman to be compar'd to you in Relation to Medesty, Chastity, Honesty, Temperance, good Temper, Prudence, Veracity, Fidelity, Reputation, and other Endowments, which alone can capacitate a Woman to be such a Wife, as that a Man can be happy in the Enjoyment of Her, the would (I believe) be found as far to excel you in Intrinsick Worth, as the Duke of Marlborough's Estate exceeds that of the Gentlewoman's whom you offer'd to produce (p. 30.) to have been your Security, when we should have fign'd the before-mention'd Articles of Agreement. Thirdly, That in Case you shall fill continue to fuggest, report, and endeavour to make People believe that you brought me an Estate, large Sums of Money, &c. fuch Romances of yours ought to be deem'd the Effects of either a still remaining Madness, and Disorder in your Head, for the Cure of which you ought to be recommitted to your former (or some more skilful) Dettor's H 2

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Doctor's Care: Or of inveterate Malice, and a Defire of Ruining me, both as to my Substance and Reputation, for which Wickedness, certainly, nothing less than Bridewel, or the Work-house ought to be your Doom, until you shall learn to comport your felf more like an honest Woman. Fourthly, That whether the Money paid by Stephens, ought to be deem'd the Affets of Sir Foin Williams, or not, can't be very material to Mr. Morgan, your felf, or any one elfe, because it has not nearly brought me in my Expences at Law; and I conceive, every Man will allow, that an Executor shall be fatisfy'd his Law-Charges, before he shall be oblig'd to pay off the Judgement (or any other the) Debts of his Testator: And how much Alimony can be justly due to you on the Account of my having Recover'd and Receiv'd (whether Allers, Legacy, or what you please) Five Hundred and Forty Five Pounds after (and by Means of) my having, on your Account, expended a greater Sum in Law, belides having been twice imprison'd, once oblig'd to break up House-Keeping, and for about fix Years together, bestow'd the greatest part of my Time, Thoughts, and Lalour (to my almost Ruin in being thereby necessitated to occasional Expences, and to neglect my proper Bufinets) in and about the litigated Affairs, my Inter-marriage with you, brought me into, I shall leave to proper Persons to determine, when they shall have also been well apprized how ill a Wife you have (into the Barcain ) been.

§. 18. Some Persons may perhaps suspect my Veracity in some of the above-mention'd Particulars, upon a Presumption that Sir John Williams, when a dying Man, would never bequeath in his last Will, what he had neither Right nor Power to give, and what, by Virtue of his Bequest, you could never enjoy; I, when I marry'd you, was of this Opininon; but six Years Experience has convinc'd me I was then mistaken. And to speak freely my (now) Thoughts of the Matter, I do verily believe, that Sir John Williams either intended his Will should be made Use of by you, after his Death, to impose on some Person not acquainted with his Character and Circumstances, or that (which, in Charity to him, as dead, I rather hope concerning him) he was non compos mentis when he made

made it; and so comply'd to have what ever you suggested to him, inserted therein. But least I should be thought to have suggested thus of him, meerly to scandalize you, I'l transcribe his Will again in Parts, and will subjoin such Remarks thereon, as will (I conceive) shew my Surmise to be Rational, if not possitively Fact, viz.

Will.] In the Name of God, Amen. I Sir John Williams, of Langiby Castle, in the Parish of Langiby, in the County of Monmouth, and Diocess of Landaste, Baronet, being of perfect Memory, Praise be therefore to Almighty God, do make and ordain this my last Will and Testament, in Manner and Form sollowing, viz. First, I recommend my Soul into the Hands of God my Creator; hoping through the Allsussicient Merits of Jesus Christ my Redeemer, to have free Pardon of all my Sins, and to obtain everlasting Lise.

Remarks.] Hitherto we may suppose the Pen-Man of this Will, proceeded of himself, because, excepting the Testator's Name, and proper Additions, (which, being Sir John's Neighbour, he must need be well acquainted with) being inserted in their proper Place, it is altogether com-

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Will.] And next, I do hereby revoke, and null, and declare all other Wills and Codicils of Wills by me made formerly, to be null and insufficient, from the Day of the Date kereof, whether they lye in Mr. Gibbs's Hands, his Executors, Administratars, or Assigns, and from henceforth do apply my self wholly and solely to this present Will.

Remarks.] This Clause contains only a general Revocation of all Wills and Codicils of Wills, by him formerly made, and is also Matter of Form, excepting the Declaration in whose Hands those former Wills thould be; which is more defectively express'd, than might be expected from a Gen-

tleman of Learning, right in his Senses.

Will.] Imprimis, I do the same to every other Will made by me upon the Account of my Lands, Goods, or Chattels, if any shall happen to be in the Custody of any other Person

what soever, utterly renouncing them also.

Remarks.] This Clause (tho' in different Words) is, in Effect, the same with the former; for that Clause revokes all other Wills, and this every other Will; which is the very same in Sense; which the Testator, had he been right in

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his Senses, would certainly have been appriz'd of; and thereupon have forborn the Insertion of either the one, or

the other of these Clauses into his Will.

Will.] Item, I do mightily recommend the Right Honourable the Lady Katharine Williams, to whom I recommend her Jointure express d in one Pair of Indentures made between my felf and the Persons therein named, begging of the said Lady Katharine, that she will, out of her great Care, bestow Fifty Pounds a Year out of her Jointure, unto Elizabeth Williams, a Daughter of mine, begotten of the Body of Elizabeth Pritchard, of Pauls in London, which said Elizabeth Williams is my Daughter, and which said Elizabeth Williams I have verily

made no Provision for.

Remarks.] Could Sir John Williams, if of a found Mind. have imagin'd, that his (abus'd) Lady would, out of her Fointure, allow, at his Request, Fifty Pounds a Year to a Child the must look upon as a Bastard, begotten on the Body of a Woman, who (instead of her self) had so long liv'd with him; and on whom, by his Will, he'd bestow'd (the Bequests of) so many Good Lagacies? Or, could Sir John. if honest and sensible, have made so good Provision for you (whether his Wife or Concubine) and none for (as he fuppos'd) his only Child? If Sir John was compos mentis at making this Will, it must, I think, be prefum'd, that he was appriz'd the several Requests (to you) therein contain'd, were but so many SHAMS; and that he thereupon recommended this Child to the Charity of his Lady, hoping his dying Request might move her to have Compassion on an helples Infant, which ow'd its Being (under God) to her (dead) Husband, who, in his last Will, had call'd it by his own Name, and which must now probably (tho' a Baronet's Daughter) become a Parish-Charge, if not supported by her. But (alas!) this Clause of his Will, tho very expressive of the tender Love and Concern of an indulgent and dying Father towards an helples Infant, he was sensible (tho' almost senseless) he was to leave behind him, feems, as well as the two former, even in the very Expression of it, demonstrative of an unfound Mind; what else means his herein saying— Elizabeth Williams, a Daughter of mine— and then presently fubjoining-Which said Elizabeth Williams is my Daughter? HowHowever, you fent to know the Lady Katherine's Pleasure

about this Matter. Modestly done!

Will. Item, I will and bequeath all my Estate, which I have in Goods and valuable Writings, call'd Kavenhila, in the County of Monmouth, with all Lands and Tenements thereto belonging; or if the Persons enjoying the same, will pay the Sum of Seven Hundred Pounds to the said Elizabeth Pritchard, the Mother of the Said Elizabeth Williams, then I do appoint the said Elizabeth Pritchard for to pass over all the Accompts, Deeds, and Fines, unto the Persons that shall be Owners or Possessors of the Estate; and if they will not, I do give the whole to her the faird Elizabeth Pritchard, her Heirs

and Executors, for ever.

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Remarks. Whosoever can make it appear that this Clause is intelligible, good Sense, and so worded as it may justly be expected a Councellor at Law (as your Testator was) would word a Devise of Lands and Tenements, or a Charge of Seven Hundred Pounds thereon, may probably be able to convince many People, that Sir John Williams was compos mentis when he made his Will; but then, I conceive, he'll find some Difficulty: First, From what I have already fet forth about this Matter, to reconcile this Devise with Honesty: And, secondly, To shew what is hereby devis'd ntis and given to you, in Case you can't prove that you ever hat was Elizabeth Pritchard, the Mother of Elizabeth Williams. In short, I take the Confusion of the Expressions of this Clause to be fuch, as no illeterate Perion, much less a Man of learning, could ever, whilst of a found Mind, be guilty of, on to folemn an Occasion; and consequently that the ame gives just Cause of Suspicion, that Sir John Williams, when he made his Will, was not to. I'll only fubioin a OW lew Words out of the Answer of Mrs. Anne Williams, (his lifter) to our Bill in Relation to this Devise, viz. And his Defendent believes the faid Sir John Williams dy'd at or bout the Time in the Bill mention'd, but whether he made any all Will or Testament in Mriting, or whether, if so he did, e was compos mentis at the Time of making thereof, he haing labour'd for several Years until his Death, under a Paraitick Distemper, which frequently, in all Appearance, so affected eth is Intelectuals, as render'd him at those Times incapable of Business, this Defendant doth not know. Thus his Sifter on Dath.

Will.] Item, Whereas there is a certain Indenture bearing Date between Richard Lord Belamont and my self, if there be any Thing in it, then I give it to the said Elizabeth Pritchard, for the Maintenance of herself, the said Elizabeth Williams and any Child she shall have to be born within one half Year

after the Date hereof.

Remarks. Here is a Bequest to you, for the Maintenance of your felf, (much good may it do you) of a certain Indenture, which, inflead of bearing Date on any certain Day. Month, and Year, bears Date, it feems, between a certain Lord and your Testator; but what it relates to, or concerns. he must, I believe, be a Conjuror, that can find out. any Man in his Wits make fuch Bequests? However, you Thew me an Indenture made (or faid to be made) between one Richard Lord Belamont (but who knows whether there may not have been more than one Richard Lord Relamont in Sir John Williams's Life-time?) and your Testatator, and if that was (as you faid, and as I believe) the Indenture here intended, that which is in it will afford you but a very tender Maintenance, (unless you can, as some Worms do, live well upon the Parchment) for it related to a certain Copper-Mine Project, that (as I found upon Figure ry) had been come to nothing many Years before Sir Fohn Williams dy'd. This Devise must therefore have been inserted either for an Amusement, or for want of Sense.

Will.] Item, I give and bequeath unto Mrs. Elizabeth Pritchard the several Sums of six hundred Pounds, be the more or less, which were formerly gather'd by Mr. James Morgan, by Virtue of a Letter of Attorney, bearing Date in the Year one Thousand six Hundred and Ninety, or Ninety one or Ninety two, or Ninety three, before Mr. Jeffreys had i'an Thing to do with my Estate in Ewes-Lacy, for my Tenant

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Remarks.] This Clause, tho' somewhat more intelligible than either of the two last mention'd, is (yet) not very apt ly express'd; the Money here devised, is suggested to have been collected by one Mr. James Morgan, (but there might at that Time, be, for ought I know, an hundred Mr. James Morgans) by Virtue of a Letter of Attorney executed a least ten Years, nay perhaps fourteen Years (for he leaves in uncertain whether it was in the Year 1690, 91, 92, or 93 before

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before this Will was made; and the Sum too is left undetermin'd, (being the several (but how many several?) Sums of Six hundred Pounds, be they more or less, he ought to have added, or none at all!) whence it should feem the Accompts were never settled, stated, and adjusted, between this Morgan and your Testator, during that (at least) Ten Years Time, and consequently the Money (I think) lost by the Statute! But probably the High-Court of Chancery might (if the Matter appears plain) give Relief in such a Case. The Mr. James Morgan here intended, you (I believe right enough) inform'd me, was Mr. James Morgan late of Lantilio in Monmouthshire, who, in and about the Years for that purpose mention'd in the said Will, was concern'd in gathering in Rents for Sir John Williams, as I find by some Accompts relating thereto, ducly stated and adjusted: However, whether the faid Morgan ever accompted with Sir John Williams for the last Money he might collect for him. I know not, but I conceive it probable he did, and that for the following Reasons. First, This Mr. Morgan was a Rich, and (by common Fame) an Honest Man, and (I think) somewhat related to Sir John Williams; and therefore I can neither think that Sir John Williams (who was apt enough at Law-Suits, even with his nearest Relations) would have patiently permitted any fuch considerable Sum or Sums of Money to have remain'd in this Morgan's Hands from Year to Year, (had the same been justly due, and recoverable) without profecuting him either at Common-Law, or in Chancery, ( as the Case should have requir'd) for the fame; nor that this Morgan, who well knew (and I believe commiserated) Sir John Williams's Necessities, would (even in point of Honesty) have kept his Money from him. Secondly, In or about the Month of February 1692, Sir John Williams put a large Parcel of the belt of the Furniture of his Mansion-House at Langiby, into the Possession of this Morgan, as a Pledge or Pawn for (I think) Fifty Pounds, but never redeem'd the fame. The following is the Copy of a Letter I have now by me, fent by the Widow of this Mr. Morgan, to Sir John Williams, about these Goods, viz.

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Honour'd Sir, Recefd a Letter from you about a Month since concerning the Goods that are baere of yours in my Hand and wear deliverd to my Dear Mr. Morgan for the Security of Fifty Poond you had of him; my Affliction for his Los was so great when your Stuard was heare I could not answer your Leter, but now I think it my Duty to do it : It is very treu, Sir, I was att Langiby when the things was deliverd; and you wear please to say at the tacking them down; but truly I was at the tacking them up, for I found them on the ground in the best Parlor so dusty and staind with Rats and Dogs that it pitied my Hart to see Such Good things so abusd; however I recefd them into my Care, and brought them Home, according to you Order, and brusht and cleand them, and lockt them up in Chests whear they have remaind ever fince only aird once in a Somer; but I find, Sir, you are under a mistake what the Goods was, for I had no Fether-Bed. nor Bolster, nor Pilo. You your self forbid them to be delivered to me, in a Leter to Mr. Redmon, neither had I any thing in

4 Curtains of velvat imbroderd with Silk, with the Valins and Bales to them, Tester, Hed-Pece, and Hed-Bord, and a Quilt of the same as the Lining of the Bed. 4 Gilded tops, and Feet. One Bedsted. 1 Screen of Pink colerd Lether sloverd with Gold.

and Silver and colers.

2 Whit Damask vindo Curtains hole to draw up which ocasiond your mistacke of thinking it 4.

1 Sat of Aris Hangings.

2 Great (haiers and 12 Coshings. 4. Red Cortains to Ceas the Bed with.

the Chimny, the Things I recefd wear theas.

1 Mat to Loy under the Bed.

I Table and stands and great Glas, which notwithstanding all my Cear to pack it, Split all to pieces in bringing hear.

I Bruch and some painted Earthen things for the Chimnypeece, and thes was all the things I had of yours, I have no design,
Sir, nor desier to keep your Goods being alltogether yousles to me
therefore desier you to pay me the Money and interest due upon
it and you shall thankfully receeve your Goods again from me;
but truly they have been hear so long alredy that I fear the Interest on the Money will make them a dear Peniworth considering
how much they have been abused and are now out of facion therefore

fore I desire you between this and Crisinas to Order me my Money otherwais I can stay no longer for it, but must be forst to dispose of it for what I can get, for every Year now ads to my Los in keping them, this with my umble Respects to your self is all from

Your very umble Servant,

## ELIANOR MORGAN.

The Superscription was thus, viz.

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For the Honour'd Sir John Williams, at the Sign of the Golden-Ball, in Surry-Street, near St. Clements-Church,

Lendon.

I would have corrected the Spelling in this Letter, but that I fear'd, that had I made any, tho' but literal, Corrections therein, you'd fuggest I'd alter'd some material Points in it; so it is printed just as I find it; and I dare answer for Mrs. Morgan, that she'll, on fight thereof, own the penn'd it, and fent it according to its Superscription. However, presently after our Marriage, (before that I had, to my Remembrance, feen this Letter) I writ to Mrs. Morgan about this Devise in Sir John Williams's Will contain'd, and receiv'd an Answer in her Name, written (as I have Reason to believe) by the same Hand that penn'd this sent to Sir John Williams; but that Answer to my first Letter, not being fatisfactory, I soon after sent a second Letter to this Mrs. Morgan, threatning her with a Suit in Chancery, in Cafe I could not otherwise receive Satisfaction from her. In answer to which second Letter, I receiv'd the following, viz.

I Was very much surprized when I received your first Letter, mentioning a Debt due from my Husband to Sir John Williams. I am almost confident Mr. Morgan was so far from owing Sir John any Money, that Sir John was still indebted to him in considerable Sums, (besides the Money lent on the Furniture

niture you mention) which being deliver'd about fourteen Years fince, amounts to much more than the Value of the Things, (which Things I would willingly part with, on Receipt of my Money and Interest, as Sir John, by his Letter a little before his Death, gave me Hopes I should.) I monder a Person of Sir John's Honour, should pretend to oblige his Friend, at his Death. with a Legacy, where he had not the least Colour of Right. You Say you are not willing to go to Law; I think you'll do best to continue in that Mind still; otherwise, I believe you'll put your self to an unnecessary Charge. Since you own your self to be marry'd to Sir John's Executrix, (which I did not know to be Mrs. Pritchard) I hope you, in the first place, will provide me the Money and due Interest arising on the Goods. Had my Friend, who is now in the Country, been in London, he should have waited on you. At his next Return to London, which will be next Term, if I hear not sooner from you, he shall confer with you. In the mean Time, I remain,

Sir,

Lantilio, the 21st. Aug. 1705.

Your Servant,

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## ELIANOR MORGAN.

The Will says the Moneys in this Clause of it devis'd. were by Mr. Morgan gather'd in from Sir John's Tenants before Mr. Feffryes had any thing to do with his Estate in Ewes-Lacy, and Mr. Feffryes (I now know) had that Estate in Mortgage before the Year 1696; but how long before, I know not: And Mr. Morgan dy'd, as his Widow's abovewritten Letter to Sir John, thews, about the middle of the Year 1704; so that Sir John had had about ten Years to have compell'd Mr. Morgan to have come to an Accompt with him, and to have paid what should have, on the Ballance of such Accompt, been found due; yet no Contest (that I ever yet heard of) happen'd between that Mr. Morgan, and Sit John Williams, in their Life-time. Bu let any Man tell me how it can be probable, or indeed possible, that Mrs. Morgan should have sent such a Lette as that above-written, to Sir John Williams about his Fur niture, in case her Husband had dy'd in Sir Fohn's Debt

or that she'd ever heard it suggested, surmis'd, or pretended he so did? However, she was (about October 1705) serv'd with a Process of Subpana, to appear in a Court of Equity about this Matter, at your and my Suit. Whereupon, the fent an Attorney to me, who thew'd me some Letters wherein Sir John Williams had (as Mrs. Morgan, by her above-written Letter, had told me, and which Letter, I believe, was penn'd by her Attorney, for it was not of her own Hand-Writing) not long before he dy'd, promis'd to redeem his faid Furniture, &c. and endeavour'd to convince me, that nothing was due from Mr. Morgan to Sir John Williams, at the Time of his Death; and what he faid, added to what was contain'd in some Accompts I found amongst Sir John's Papers, and which I can't at prefent happen of, so far satisfy'd me in the Matter, as that I never proceeded to file a Bill in this Cause. So that I see not how this Clause of Sir John Williams's Will is, any more than those before remark'd on, compatible with Senle and Honesty, or, indeed, with either of them.

Will.] Item, I give and bequeath a Thousand Pounds, if I die worth so much, unto the said Elizabeth Pritchard, and her Daughter Elizabeth Williams: So that the said Elizabeth Williams is to have no Benefit, nor Share, in the aforesaid Hereditaments, Lands, and Tenements, Goods, and Chattels, but the Rest to be divided among her, and her other Child or Children born within Six Months next after the Day of the

Date hereof.

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Remark.] The Expressions of which this Clause of the Will is made up, are no less incoherent, than those of all the beforegoing Parts thereof; for where 'tis in this Clause said—But the Rest to be divided among her, and her other Child or Children, &c. altho' Sir John undoubtedly meant you and your other Child or Children, &c. yet was a Man to pursue the Grammatical Construction of the Words, as they are express'd, the Word [her] in the said Expression—But the Rest to be divided among her, and her other Child or Children, must relate to Elizabeth Williams; and what then (I pray you) will become of the Sense of the latter part of this Clause. Besides, the Word [among] seems here very improperly us'd. But I'll leave the Words and Expressions, and consider the Matters express'd,

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presid, or rather intended to have been expresid, thereby: First, Sir John Williams, in this Clause, has made a Devise of the Sum of a Thousand Pounds, if (well added) he dv'd worth fo much! Any Man would, (I think) from hence, certainly imagine, that this Testator well hop'd that, over and above all the other Devises and Bequests, in his Will contain'd, heshould die worth One Thousand Pounds; and that also, after all his Debts, and the necessary Expences of his Funeral, should be paid off and discharg'd. But (alas!) the infuing Narration of Matters of Fact, will, I conceive, render it very plain, that Sir John Williams could not, if in his Wits, entertain (at the Time of making his faid Will) any fuch Hopes or Imaginations, viz. I have a Paper now in my Hands, intitl'd, on its outlide --A general Acount of Sir John Williams's Debts in 1689and on its infide (which was, I believe, all written by Sir Fohn Williams himself) it begins thus, viz.

23d 8ber, 1689.

Money due from me, l. s. d.

To Mr. Jackson, Mr. Adams, &c. by Mortgage 10000 00 0

To Mr. Feche, by Mortgage 2000 00 0

To Ald. Feffryes's Executors, by Mortgage—700 00 0
To my Sister Mary——500 00 0

And so he proceeds to enumerate Twenty other particular and determinate Debts: the Sum total of all which, together with those above-nam'd, as I have (and I believe very exactly ) cast them up, is Fifteen Thousand and Four Hundred Pounds. I have also now in my Hands another of Sir John Williams's Papers, superscrib'd, An Account of what Money I owe to all the World, besides the Great Debts: The Particulars mention'd in this Paper, (which, by his excluding Great Debts) feems to contain only those that he accounted Small Debts, amount (as I find them ready cast up) to the Sum of Three Thousand Three Hundred and Seventy Five Pounds, besides (says the Paper) Interest. this Paper bears Date, March 27th, 1695. Sir John Williams's first Lady brought him a very good Fortune, (as I have heard, and do believe) that is, the several Estates of Emes-Lacy, Carwent, &c. to the yearly Value of Five or Six Hundred Pounds, but she was dead, ( without leaving him any Child alive ) and he also marry d to the Earl of Pembrook's Sister

Sifter (still, I think, alive) before the Year 1689; and he had doubtless some (tho' I know not what) Fortune with her. Some Time in King James the Second's Reign, Sir Trever Williams, his Father, was prosecuted by the then Duke of Beauford, in a Cause of Scandalum Magnatum, and was thereupon Fin'd Ten Thousand Pounds : immediately after which, (whether to raise Money to pay off that Fine. or (as I have heard ) to avoid paying it, I know not) he made over his whole Estate (of about Fifteen Hundred Pounds Year, only so entail'd as that it could not be fold, but must descend to the next Heir Male) to his eldest Son, then John Williams of Pontrylas, Esq; and put him into the Pofession thereof, subject only to his said Son's allowing him the faid Sir Trever Williams, a certain Annuity during his Life; the Payment of Five Hundred Pounds apiece to four of his Daughters, viz. Rachel, Frances, Mary, and Blanch; and (also) of certain Sums of Money, the proper Debts of the faid Sir Trever Williams. But all these Matters were ransacted before the Year 1689; so that the above-men-ion'd general Accompt of his Debts, dated Oct. 23, 1689. mounting to Fifteen Thousand Four Hundred Pounds, was lrawn up after his first Wife was dead; he marry'd to his 0 0 0 econd, (and last) and was (too) in the actual Possession 1f all that could descend to him from his Father, and doubt-)es included his Father's Debts, which he had engag'd to re ay off, as also his Sisters Portions, which (or some of ur hem) are particularly mention'd therein. What Estates of er s were mortgag'd for the above-mention'd Ten Thousand of ounds, Two Thousand Pounds, and Seven Hundred Pounds, 5: know not; but I believe the Entail'd Estate of Langiby. 115 nust be engag'd for the first, and that Sir Francis Child afhe rwards advanc'd Money to discharge that Debt, and thereaft pon had the same Estate (that is, Sir John's Estate there-Se for Life ) mortgag'd to him. However, these three Debts nd nd 10000 l. 2000 l. and 700 l. not being mention'd in the ave 195, I conceive they were the Debts which he mention'd vesthe superscrib'd Title of that Paper, by the Name of lun-reat Debts, not included therein. The Account of Debts any 1689, in the whole amounted to 15400 l. from which three Great Debts of 10000 1. 2000 L and 700 L that is, Aer in

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in all 12700 l.being deducted, the Remainder will be 2700 l. the Sum total of Sir John Williams's Small Debts in October 1689; which being deducted from the Sum of 3375 1. the Sum total of his Small Debts in March 1695, the Remainder will be 675 l. which is the Sum (according to this Calculation ) that Sir John Williams ran behind-hand in, between the 23th of October 1689, and the 27th of March 1695, amounting to something more than 120 l. yearly. In or about December 1691, his Father, Sir Trever Williams, dy'd, and he (who was before John Williams, Esq;) now became Sir John Williams, Baronet, but gain'd Nothing (the Honour excepted) by his faid Father's Death, but a Releasement from paying the Annuity (two Hundred Pounds a Year, I think it was ) he before allow'd him, or agreed so to have done, (for I think I have heard, That that any more than his Debts, was not very punctually paid.) Sir John Williams, until the Death of his Father, kept to his Chambers at Grays-Inn, but presently after, became so intangl'd with Law-Suits, and was so dunn'd for Money, which he was unable to pay off and fatisfy, as that he was obligid to fecure himself from the daily Insults of Bailiffs, to remove into White-Fryers, then a priviledg'd Place; and in or about Feb. 1692, he unfurnish'd Langiby-Castle, and, as has been (p. 65) faid, put some of the Furniture into the Hands of Mr. James Morgan of Lantilio, as a Pledge for 50 l. A Parcel of Books, Damask Linnen, &c. were (also) put into Room the Possession of one Mr. John Morgan of Newport, in Pawn (the for 100 l. and other Parcels of his Goods and Furniture were caste put into the Possession of other Persons, in Pann for other alto Sums of Money; for his (then) present Occasions. othe about November 1693, Mr. Ayres, who had marry'd Si befor John Williams's Sifter Mary, had so far proceeded in Law fellic. with him for his Wife's Portion, &c. as that he had ob Ren tain'd an Elegit against his Goods, &c. for the Sum of Fif Sir 7 seen Hundred Pounds; but how much of that Money h recei thereby came into, I know not. Thus we see the great Great Difficulties Sir John Williams under-went, for want very Money, between the Year 1689, when he drew up the fir Franc of the above-mention'd Accompts of his Debts, and the he w Year 1695, when he drew up the latter of them; and How to give him a kind Lift, you, in or about the Year 169 the P preien

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presented him with your above-mention'd pretended Daughter, which, in his Will, he calls Elizabeth Williams, begotten ( fays he) on the Body of Elizabeth Pritchard, but which was, indeed, by you (the faid Elizabeth Pritchard) borrow'd of a Rag-Fair Botcher, and then (your Ladyship's Breafts being no more able to afford Milk, than your Womb the Infant ) your Maid Alice was hir'd to be little Miss's dry Nurse. In or about the Year 1697, Sir John Williams's Freehold Estates of Ewes Lacy, Carwent, &c. were fold to Mr. Jeffryes, &c. to whom they were before mortgag'd; and Sir Francis Child, to whom his Entail'd Estate of Langiby was mortgag'd for (I think) Ten Thousand Pounds, gain'd the Possession of that Estate, in order to be satisfy'd his faid Debt, Interest due thereon, and Costs of Suit, out of the Rents and Profits thereof; and for that Purpose, held the Possession of all Parts of that Estate for several Years, allowing only Twenty Shillings a Week to Sir John Williams, . and which was (for ought I know) all he had for the space of so many Years as Sir Francis Child held the Posfession of all that Estate, to support Himself, the Lady his Wife, You, your pretended Daughter and her Nurse, a Maid-Servant, and a Footman! And he was all that Time too perplex'd with Law-Suits, but screen'd himself from Arrefts, by continuing in White-Fryers as long as that Place continu'd to be a Place of Security; after which, he took Rooms (or Lodgings) in Surry-Street, at the House of the (then) Head-Bailiff of the Liberty of the Dutchy of Lancafter, whereby he (being always that Bailiff's Prisoner) was altogether as fafe from Arrests at his House, (whither none other Officer could have Access to arrest him) as he had been before in White-Fryers; and those Rooms he kept the Posfession of until very near the Time of his Death, at the Rent (I think) of Ten Pounds a Year. By the Sale of Sir John Williams's faid Freehold Estates, and Sir Francis Child's receiving the Rents and Profits of Langiby Estate, his said Great Debts, amounting to 12700 l. became discharg'd, or very near to; for it was to the last uncertain whether Sir Francis Child was fully paid off, or not; Sir Francis pretended he was not fully paid; Sir John that he was over paid: However, Sir John had, some Years before he dy'd, regain'd the Possession of some Parts of Langiby-Estate, and some o-

ther Parts thereof. Sir Francis kept the Possession of until Sir John's Death, which entirely disposses'd Sir Francis Conf. Child of every Part of Langiby-Estate, and put an End to the very Chancery-Suits then depending between Sir John Williams in the and him, relating thereto. Thus we see what became of inpasses the Great Debre a but on to the Sand Debre a but on the Sand Debre a the Great Debts; but as to the Small Debts, said, in the Year faid Account taken thereof in March 1695, to have amount on sed to the Sum of 3375 l. I do believe, That all, or, at least, the greatest Part of them, remain'd due and owing at f his the Time of Sir John Williams's Death. And I thus believe, because, first, I actually know that many of the louse of the discharg'd by Sir John Williams in his Life-time. Secondly, because Sir John's Occasions for Money, were, at the Time that Account was drawn up, and ever after until his Death, so very pressing, as that I can't conceive he could still be would have so done a finance to discharge Debt. (if he would have so done) spare any to discharge Debts. add Thirdly, because he (as I have heard, and believe) for some 140 It ime before that Account was made up, until the Time of this Death, always lurk'd in some Place of Security, unless when he was a Member of Parliament, and so was sufficiently protected by the Priviledges of that House. And in case he did (as I do not know he did) pay off some of those Debts, probably the growing Interest of those not paid off, might be at least Equivalent to the Debts paid off, and fo the Sum total, still continue to be 3375 l. if not more. I before observ'd, (p. 72) that between the Year 1689, and g'd find the Year 1695. Sir John run behind-hand about Sir Scare the Year 1695, Sir John run behind-hand about Six Score rede Pounds yearly, notwithstanding, in that Time, he was possessed of his Estate, and Sold off part of his Furniture, and the Pawn'd other Parts thereof, (which, by the way, he never redeem'd) and we may, I presume, justly suppose that he could not run yearly less behind-hand from March the 27th in the said Year 1695, until his Death, which happen'd about Nine Tears and an half after; in which Time, after the above-mention'd Proportion, he would be run behind-hand about 1140/which being added to the Sandahand about 1140/which being added to the Sandahand hind-hand about 1140 l. which being added to the Sum of 3375 l. that his Small Debts in the Year 1695, amounted unto, makes 4515 l. for the Sum of his Small (or, if you will, all his) Debts at the Time of his Death. And altho' this is only a Conjecture, yet I conceive 'tis a very Rational ft you

Conjecture; For, for the Reasons above-mention'd, 'tis' rery probable, That the Sum of 3375 l. due in Small Debts in the Year 1695, remain'd (or most of them) due, and inpaid off, at the Time of Sir John's Death; and after the Year 1695, a great many New Debts, and some of them considerable Ones, were (I am certain) by Sir John Williams contracted, and left due and unsatisfy'd at the Time of his Death, viz. about Twenty Pounds to Alice for Nurseling your Sham-Daughter, which she has threaten'd to sue ne or some state of the state of the state of the second of the state of the state of the second of the state of the second of the state of the second of the s ild I John Williams contracted since the Year 1693, would, ots. added together, amount to a greater Sum than that of me 140 l. in which 'tis mention'd above as probable he may of we run behind-hand fince that Year. And altho' I said es bove, That he had regain'd the Possession of some parts of of on'd Furniture, and other Goods, still continu'd in Pann; aid y, some, both of his and your own Cloaths and Linnen, and ere, at his Death, in Pawn; the Goods he had at Barn-Elms, I here he and you had sometimes lodg'd, were there ennd g'd for more than they were worth. Amongst the Goods dagain for about 81. was a Parcel of almost new Pemter, the Pemterer was never paid for it, and therefore thready also, was a Bed, which One Ann Row of Westminster, the bad (it seems) pass'd her Word you should Redeem the Cloaths you'd put to Pawn, (how long before I marry'd the solution of the following Letter. redeem'd (p. 52) from Standfast, for about 91. and of

il

Madam,
Wonder you take no Care to pay the Ten Pounds you had on
this
this
onal
l have your Note, which I intend to put into Suit, and to
the your Husband. As for the Feather-Bed, I only lent it to K 2

Sir John; it belong'd to none of the other Things, for you know I bought it: Dispose of it at your Peril; for I expect it. Send to me with all the Expedition that may be, or I will arrest your Husband. Pray do not fail

Your diffatisfy'd Friend,

Aug. 9. 1705.

ANN ROW.

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To Butchers, Poulterers, &c. many Bills were due from Sir John Williams, at the Time of his Death. And altho' both he and you had New Cloaths just before his and your going into Wales, in September 1704, yet neither his nor yours were paid for, but a Serjeant was fent to me for the Money, lines my having marry'd you. Nay, towards defraying the Charges of that his last Welfh Fourney, I verily believe, Sir Fohn Williams had not One Penny of Money, (comparatively speak ing) but what he borrow'd; Fifteen Pounds a Porter lent him just as he was setting out of Town, and has also dunn'd me for it. So that I conceive the feveral Sums of Money, in which Sir John Williams dy'd indebted, can't well be conceiv'd to amount to any less Sum in the whole, than be tween Five and Six Thousand Pounds. And altho' I labour'd all I could to discover his Affets, yet all that I ever hear of, could the same have been (as they could not ) reco ver'd, would not (unless the Money paid me by Stephen ought to be reckon'd his Affets) have amounted to nea the Sum of One Hundred Pounds; which yet would no have been above Six Pence in the Pound amongst all his Cre ditors. But (it now comes into my Remembrance) Si John Williams, over and above all the Sum and Sums of Money before-mention'd, took up the Sumof Two Thousand Pounds on the Security of some Part of Langiby Estate, and procur'd his Brother Hopton ( now Sir Hopton) to join wit him in the Mortgage-Deed, which necessitated the said S Hopton Williams to discharge that Debt himself since h Brother Sir John Williams's Death. So that I believe S John Williams was more than Eight (for ought I know Ten Thousand Pounds in Debt, at the Time of his Death; an if so, the said Sum of Five Hundred and Forty Five Pound Stephens paid me, would not (as I faid before ) bring all h Creditors in Eighteen Pence in the Pound for their respective Debt

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Debts, in case it were to be proportionably divided them. All these Matters consider'd, is it possible Solvilliams could be well in his Wits, when (over and about all other Bequests) he devis'd to you a Thousand Pounds?

Another Remark I think fit to make on this Clause of the Will, viz. That Sir John Williams devis'd this Sum of a Thousand Pounds to be divided between you and your Daughter Elizabeth Williams, and your other Child or Children to be born within Six Months after the Date of the Will: If you should have had Two Children at that expected Birth, there would have been the Sum of 250 1. apiece for you and each of your Children; if but one Child, then 333 1, 6 s. 8 d, for each of you; and in case you should have miscarry'd of the Child or Children you were then (as he thought) pregnant with, or that it (or they) should happen not long to survive the Birth, then here would be Five Hundred Pounds for your Daughter Elizabeth Williams, as well as the like Sum of Money for your felf, besides what she, your said Daugther, was to have by means of the Indenture bearing Date (as has been faid) between Richard Lord Belamont and your Testator; how then could Sir John Williams, if in his Senses, say, in another Clause of his Will, (as we have, p. 62, feen ) that for this Elizabeth Williams (his Daughter) he had verily made no Provision, and beg his Lady to bestow on her Fifty Pounds a Year? What, a double Provision, and yet no Provision at all? Would a dying Man, whilst in his Senfes, thus contradict himself in the several Devises of his Will? Certainly no.

Will.] Item, My Will and Bequest is, That my Sister Morgan and her Children shall be within the Care and Bequest of this Will, if it will reach to it, or as far as it will.

Remarks.] In the so often mention'd Schedule (or Accompt) of Sir John Williams's Debts, drawn up in March 1695, there is a Debt of One Hundred Pounds mention'd as (then) owing to his Sister Morgan, to whom (I believe) there never was so much as One Shilling of that Debt (or the Interest thereon due) paid by Sir John Williams, (or by his Order) in his Life-Time, altho' he knew that Sister of his was reduc'd to so low a Condition, as that her Daughters went to Service, and were glad (as well as the meanest of the People) to labour hard at any kind of Work done

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by Maid-Servants, for their Bread, and for wherewith to cover their Nakednesses! Had Sir John Williams therefore been right in his Senses, when he made his Will, could he have postpon'd the Consideration of this his Sister and her Children, until he should have bestow'd Three and Twenty Hundred Pounds (and other Bequests) on Mrs. Elizabeth Pritchard, and her (and his ) Daughter (as he thought) Elizabeth Williams? And that even then he should only desire that this his Sifter Morgan, and her Children, should be within the CARE and BEQUEST of his WILL, if it will reach to it, or as far as it will? - Which is indeed a very odd fort of a Bequest: However, Mrs. Morgan will not have much Caufe to regret its not having been better worded, when she shall be inform'd ( if she has not already so been) That towards the paying off, and discharging all Sir John Williams's Debts, the Expences of his Funeral, your Thousand-Pound-Legacy, &c. the Inventory of all he dy'd posses'd of, amounted (as you have given in on Oath) to only SEVEN Pounds, EIGHTEEN Shillings, and FOUR Pence! and to no greater or other Sum of Money. And that neither I nor you have been able to discover and possess our selves of any other of his Assets or Effects, than as has been already herein fet forth.

Will.] Lastly, my Will and Pleasure is, That Mrs. Elizabeth Pritchard shall be Sole Executrix of this my last Will

and Testament. In Witness whereof, &c.

Remarks.] I have (I confess) a vehement Suspicion, That this last Clause, and, indeed, almost every other Clause in the Will contained, was more conformable to the WILL and PLEASURE of the said Elizabeth Pritchard, than to that of the said Sir John Williams; to the End that, Youth and Beauty, her former Attractives, (then) beginning to decay, she might have still a SHEW of SOMETHING whereby to allure some other Man to supply Sir John Williams's Place, (tho' in a more reputable manner) when he should be dead and gone! And if so, having succeeded in your Design, 'tis strange you could not be contented, and comport your self towards the Man you'd hook'd in, after such a manner as it was your Duty and Interest to have done!

My profess'd Aim in these Remarks, was, to shew, That 'tis

itis Rational to Suppose Sir John Williams either intended his Will should be made use of by you, after his Death, to impose on some Person not acquainted with his Circumflances, or that he was non compos mentis when he made it. and fo comply'd to have whatever you suggested to him. inserted therein; and I flatter my self, that whosoever shall read over his Will, and these my Cursory Remarks thereon. will readily allow, That, in case he was in his Senses, he must intend it for a Cheat, because he must know, he should not leave wherewith to pay off his Debts, much less to fatisfy the feveral Devises and Requests in his Will contain'd: And if he was non compos mentis when he made it, I may, I conceive, without any Breach of Charity, prefume you were the principal Contriver of it: First, because it is made almost wholly in your Favour. Secondly, because you have own'd to me, That had you thought an absolute Devise of the Reversion of Kavenhila-Estate, would have been (as I have fometimes told you I thought it would have been) more for your Interest than a Charge of Seven Hundred Pounds thereon, you could have had it so. Thirdly, because you told me the Child therein-mention'd, by the Name of Elizabeth Williams, and which, as has been faid, Sir John Williams suppos'd had been his own Daughter, was propos'd (in your Stead ) to have been Sir John Williams's Executrix, but that you (and thereupon Sir John himself) oppos'd it. Fourthly, the Use you have made of Sir John Williams's Will, in pretending your felf a Fortune, on the Account of the Bequests therein contain'd; which you (as will more plainly appear by and by) must know, neither ou, nor any Man who should marry you, could ever poses and enjoy; This Matter, I say, gives me, I think, just Cause to imagine, that you watch'd (and took) your Oportunity of prevailing on Sir John Williams to oblige you with a Will, with fuch Bequests therein contain'd as you uggested to him would be most to your Good Liking and dvantage; abating that, in spight of what you could o, he made therein Mention of his (suppos'd) Daugher, which he (to your Shame) even doated upon, oftner nan you (I believe) desir'd he should have done.

§. 19. If you be such a Woman as I, in some Parts of his Letter, have represented you, how is it possible, may

Some fay, That Sir John Williams, whether marry'd to you at or not, should live with you, as I have own'd he did, a bout Eighteen Years? The following Considerations, and Matters of Fact, may, I conceive, be deem'd an effectual And she sweet to that Question; First, when you became acquainted with Sir John Williams, you were but about Twenty Four the Years of Age; and consequently your Person was then (in all Probability) as agreeable (or rather, to an Inamoling Woman could render it; and as you never wanted With Confideration and Prudence to make a strength of the color always. I think both Grace and Prudence to make a strength of the color always. (tho' always, I think, both Grace and Prudence to make a 7 good Use on't ) so you then (I make no doubt ) daily em- you ploy'd it in Endeavours still more and more to entangle Sir dur ploy'd it in Endeavours Itill more and more to entangle of dure John Williams's Affections, and to engage him by all man pany mer of Endearments, Affability, Obsequionsness, and Shems of continuous and Affection, to become entirely devoted to your Crim Interest, and to wholly abandon his Lady, for the sake of Box your Conversation: And if the Case was thus, (as I believe you it was) you but too well (it seems) succeeded in your Deyour signs. Secondly, by what Means soever you at first ingrahis it tated your self into Sir John's Favour and Esteem, the some (I think) probable, That you, even at your first Acquain quait tance with him, were very treacherous to him; imposit believe tance with him, were very treacherous to him; impos'd belief on him, and clandestinely kept other Men Company well or, at least, gave him just Cause to surmize you so did gain'd as seems to me apparent from the following Particus so we lars, told me by your self; First, Soon after the pretended of your reason of Wales was born, (which was about two Years thou as Prince of Wales was born, (which was about two Years show a after you and Sir John became acquainted) Sir John Williams liams having some Business either at Hampton-Court of these Windsor, (I have forgot which) where the Court then was have when he came there, he there found (you) his belov'd Eliz wil R Pritchard, in Company with another Man of Quality, wit Conduct whom you'd been to see the pretended Young Prince; this Fift (you said) Sir John resented, and Reprimanded you for some Secondly, Another Time, he being inform'd you were compected cern'd in a Private Amour, and that you and your Spar thereas us'd to meet at a certain Tavern, and would, at such preten Time, assuredly be there with him, Sir John put himse product (you said) into a Porter's Habit, and therein attended (a incapatithe Time he was told you and your Spark were to meet Man a

you at that Tavern, in order to have furpriz'd you; but neither you nor your Spark appearing according to his Expectaand ion, he told you what Information he'd had, what he'd
thereupon done, and took you with him to that Tavern,
to fee whether any of the Drawers there knew you; which
they professing (truly or not, who knows) they did not;
and you afferting your Innocency, Sir John presuming his Informer (one, I think, of your Maids) had impos'd on fign-him, in order to prejudice you, disbeliev'd the Story, and Wit continu'd in Friendship with you.

ke a Thirdly, Your before-mention'd BUM, Tom Brooker, em-you told me, Sir John was so jealous of, that he'd not ine Sir dure the fight of him, nor allow you to come in his Comnan-pany. Fourthly, One Time (you said) he was so fully
es of convinc'd (as he thought) of your being concern'd in a our Griminal Intrigue, as that he left a Letter on your Dressing-te of Box, assuring you he'd never more be concern'd with never you: However, you found Means (you said) to clear up De your Innocency to his full Satisfaction; and so continu'd in gra his Favour. And many other Times (as you told me) 'tie some or other of Sir John Williams's Relations and Acain quaintances did, by those Days, attempt to make him os'd believe ill Things of you, but you was always able so any well to vindicate your self, as that they, not you, thereby did gain'd his Displeasure. And at length (you said) he was icu so well satisfy'd (in spight of what your Enemies could do) det of your Vertue and Fidelity, as that he'd cry, Bessy, Ressy, say her the past of Women a and let who will ears hou art certainly One of the Best of Women; and let who will Wil talk against thee, I'll never mind what they say! Relations of othese Matters you certainly entertain'd me with, in order to was have brought me into the like State of Disbelief of whatever Elizavil Reports I should hear of and concerning You and your

vil Conduct, that Sir John Williams was arriv'd at.
this Fifthly, When you had liv'd with Sir John Williams for some Years, and had been (as has been said) often sufcon pected of *Infidelity* towards him, you in the Year 1692, or par thereabouts, (Sir John Williams being then, I think, in Wales) chapteended your felf with Child, made a Shew of Lying-Inn, nse produc'd a Famale Infant, which (tho' you being, it seems, (a incapable of bearing a Child, had borrow'd it of a Rag-Fair eet Man and his Wife, yet) Sir John Williams, and all the

World besides, was to believe to have been born of your Body, and begotten by Sir John Williams himself. The SHAM (or, if you chuse it rather, the IMPOSTURE) took to your Heart's Content; for Sir John Williams made no Scruple to own the Child, and to call it by his own (Sir-)-Name; and became still the more fond of you, for the sake of it. So that doubtless he would have been more angry with any Person who should have suggested that it was (as in Truth it was) an Impostor, than he had before been with those who had suggested your Insidelity towards him, without being able to make any direct Proof thereof. This Imposture you carry'd on for about a Dozen Years, and permitted Sir John Williams to depart the World without his ever having been disabus'd in the Matter. Now, such an IMPOSTURE as this was, requiring a Mind with thorough-pac'd in Wickedness to contrive it, and the Considence of an harden'd SINNER, (or, as the Sessions-Papers using a say of an harden'd SINNER, (or, as the Sessions-Papers usually express it, an Old Offender) to put it into Execution; then it makes me vehemently suspect you were really Guilty of Time most (if not of all) the ill Things before that laid to your Charge; altho' the Persons accusing you, not making Proof thereof, Sir John Williams, by Means of your Artifices, was perswaded to disbelieve them. 6thly, You having defeated your Enemies in continuing in the Favour of Sir John Williams, notwithstanding the Informations they'd given him of your having (as they pretended, and as I believe the hat Truth was) too much Familiarity with some other Man (or Men;) and having still farther indear'd your self to him, Parce Truth was) too much Familiarity with some other Man (or Men;) and having still farther indear'd your self to him, by having born him a young Daughter, (as you'd made him believe) he determin'd to convince you, that he repos'd an intire Confidence in your Fidelity, and that he deem'd you worthy of being well provided for; and thereupon, by he R a certain INDENTURE made (or mention'd to be made) the 5th Day of August, Anno Dom. 1693, and in the he sath Year of the Reign of our (then) Sovereign Lord & Lady lams William and Mary, by the Grace of God (then) King and International Mary, by the Grace of God (then) King and International Course of the Faith, &c. between Sir John Williams (then) of ligns, Langiby Castle in the County of Monmouth, Baronet, of the laim. One Part, and Elizabeth Pritchard (then) of the Parish of reed St. Andrews Holborn, in the County of Middlesex, Spinster, of lams the the

the Other Part, it was Witnessed, That the said Sir John Williams, for the Consideration therein-mention'd, had granted, bargain'd, Sold and Demised unto the said Elizabeth Pritade chard, her Executors, Administrators and Assigns, certain Pieces and Parcels of Meadow Ground therein mention'd, To have and to hold the same for and during the Term of the nore satural Life of the said Elizabeth Pritchard, (if the said Sir John Williams should so long live;) Yeilding and paying therefore yearly and every Year, during the said Term, unto the laid Sir John Williams, or his Assigns, the yearly Rent of One pepper Corn, on the Birth Day of our Lord God yearly, if the same should be lawfully demanded. And the said Sir John out Williams, for himself, his Executors, Administrators, and Assigns, did thereby Covenant, promise, grant, and agree to and with the said Elizabeth Pritchard, her Executors, Administrators, and Assigns, in Manner and Form following; that is now say. That the said Sir John Williams had not at any Time ion, then) before made, done, or committed, nor would not at any Time ion, then) before made, done, or committed, nor would not at any Time ion, then) before made, done, or committed, nor would not at any Time ion, then) before made, done, or committed, nor would not at any Time ion, then) before made, done, or committed, nor would not at any Time ion, then) before made, done, or committed, nor would not at any Time ion, then) before made, done, or committed, nor would not at any Time ion, then) before made, done, or committed, nor would not at any Time ion, then) before made, done, or committed, nor would not at any Time ion, then hereafter make, do, or commit any AEI, Matter, our the Other Part, it was Witnessed, That the said Sir John of time (then) hereafter make, do, or commit any Act, Matter, out with the Nereaster make, as, or commit any Act, Watter, out with Thing whatsoever, whereby, or wherewith the Premises thereioof in-mention'd to be granted, or demised, or any part thereof,
was hould or might he impeach'd or incumber'd during the natural
ted Life of the said Elizabeth Pritchard, (if he the said Sir John
Wil-Williams should so long live) in, by, or with any manner of of Title, Charge, Estate, or othermise howsoever : And farther, the hat it should and might be lawful to and for the said Eliza-(or beth Pritchard, or her Assigns, into the Said Several Pieces and im, Parcels of Meadow-Ground, and all other the Premises therein-im mention'd to be thereby demis'd, granted, largain'd, and sold, os'd md every Part and Parcel thereof, with the Appurtenances, to en-n'd m, and thenceforth peaceably and quietly to kold and enjoy by he Rents, Issues, and Profits thereof, and to Receive and Take be oher own Use, for and during the Term of the Natural Life of the he said Elizabeth Pritchard, (if he the said Sir John Wilady jams should so long live) without any lawful Lett, Suit, Trouble, and interruption, Recovery, or Eviction, of or by the said er John Williams, his Executors, Administrators, or Afof igns, or any other Person, or Persons lawfully claiming, or to the laim, by, from, or under him, them, or any of them; AND of reed and discharged, or otherwise by the said Sir John Wilto iams, his Executors, Administrators, or Assigns, sufficiently

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fav'd harmless, and kept indemnify'd of and from all and all manner of former and other Bargains, Sales, Gifts, Grants. Leafes, Mortgages, Effates, Uses, Wills, Jointures, Dower, and Titles of Dower, Annuities, Rents, Charges, and Arrearages of Rent, Iffues, Fines, Amercements, Statutes, Recognizances, Judgments, Extents, Executions, and of and from all other Charges, Estates, Titles, Troubles, and Incumbrances what soever (then) had, made, committed, done, or suffer'd by the faid Sir John Williams, his Executors, Administrators, or Assigns, or any Person or Persons lawfully claiming, or to claim, by, from, or under him, them, or any of them. And lastly, that he the said Sir John Williams, and all other Person and Persons, any Estate having or lanfully claiming of, into, or out of the faid Premises, or any Part thereof, should, and would, at the Request, Costs, and Charges in the Law of the faid Elizabeth Pritchard, or her Affigns, make, and do all and every such farther, and other Act and Acts, Thing and Things, Conveyances, and Assurance in the Law what soever, as well for the corroborating, strengthening, and confirming of the Term and Estate, of and in the Premises thereby granted, or mention'd to be granted, and demis'd for, and during the Term of the Natural Life of the said Elizabeth Pritchard (if the said Sir John Williams should so long live) as by the said Elizabeth Pritchard, or her Affigns, or by her or their Councel learned in the Law, should be reasonably Devised, Advised, and Requir'd. In Witness, &c. And by another Indenture made (or mention'd to he made) the 7th Day of August, Anno Dom. 1693. and in the 5th Year of the Reign of our (then) Sovereign Lord and Lady, William and Mary, by the Grace of God, King and Queen of England, Scotland, France, and Ireland, Defenders of the Faith, &c. Retween Elizabeth Pritchard (then) of the Parish of St. Andrews Holborn in the County of Middlesex, Spinster of the One Part; and Sir John Williams (then) of Langiby Castle in the County of Monmouth, Baronet, of the other Part, it was witnessed, That the said Elizabeth Pritchard, for and in Consideration of the yearly Rent, Convenants, and Agreements therein mention'd and contain'd, on the Part, and Behalf of the said Sir John Williams, his Executors, Administrators, and Assigns, to be paid, kept, done, and perform'd; and for divers other good Causes, and valuable Confiderations, her the said Elizabeth Pnt id all

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Pritchard thereunto especially moving, had demis'd, granted. and to Farm letten, unto the faid Sir John Williams, his Executors, Administrators, or Assigns, certain Pieces and Parcels of Medon-Grounds therein mention'd, [being the same mention'd in the above-mention'd Indenture to have and to hold the same during the Term of the Natural Life of the said Sir John Williams. (if the faid Elizabeth Pritchard Should so long live;) yielding and paying therefore yearly, and every Year, during the faid Term, unto the faid Elizabeth Pritchard, or her Affigns, at or in the Middle-Temple-Hall, London, the yearly Rent of One Hundred Pounds of lawful Money of England, without making any Deduction or Abatement out of the same, or any Part thereof, for any Taxes, Charges, or Assessments what soever, charg'd by King and Parliament, or otherwise, at the two usual Fealts or Terms of the Year: that is to say, the Feasts of the Annunciation of the Blessed Virgin Mary, and St. Michael the Archangel, by even and equal Portions. And that in Case it should happen that the faid yearly Rent of One Hundred Pounds, or any Part thereof, should be behind and unpaid, in Part, or in the Whole, by the Space of Forty Days over, or after either of the said Feasts, or Days of Payment, on which the same ought to be paid, (being lawfully demanded) at the said demis'd Premises: That then, and from thenceforth it should and might be lawful to and for the said Elizabeth Pritchard, or her Assigns, to enter and come into and upon the said demis'd Premises, or any part thereof; and to Receive the Profits thereof, for and during, and until the said yearly Rent of One Hundred Pounds, and the Arrears thereof, should be fully receiv'd, paid, and satisfy'd to the said Elizabeth Pritchard and ber Assigns. And the said Sir John Williams, for himself and his Assigns, did thereby covenant, promise, grant, and agree to and with the said Elizabeth Pritchard, and her Assigns, that he the said Sir John Williams and his Assigns should and would well and truly pay, or cause to be paid, unto the said Elizabeth Pritchard and her Assigns, the said yearly Kent of One Hundred Pounds, in Manner and Form aforesaid, according to the true Intent and Meaning of the faid Indenture, without making any Deduction or Abatement out of the same, or any part thereof, for any Taxes, Charges, or Assestments what soever, charg'd by King and Parliament, or othermile

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wife. And lastly, the faid Elizabeth Pritchard, for herself and her Assigns, did thereby covenant, promise, grant, and agree to and with the said Sir John Williams and his Assigns, that he the said Sir John Willams and his Assigns, paying the said yearly Rent of One Hundred Pounds clear of and from all Taxes what soever, on the several Days and Times, and in Manner and Form aforesaid, according to the Intent and true Meaning of the Reservation thereof in the said Indenture mention'd, should and might peaceably and quietly have, hold, possess, and enjoy the said several Pieces and Parcels of Medow-Ground, and all and singular other the Premises thereby demis'd, and every Part and Parcel thereof, with their and every of their Appurtenances, for and during the Term of the Natural Life of the said Elizabeth Pritchard, (if the said Sir John Williams should so long live) without the Lett, Suit, Trouble, or Molestation, Disturbance, or Interruption of or by the said Elizabeth Pritchard or her Assigns, or of or by any other Person or Persons lawfully claiming, or to claim, by or

under her, them, or any of them. In Witness, &c. Who (now) can conceive, That in Case you'd been Innocent in Relation to all the Criminal Conversations with other Men, you were before fuggested to have been guilty of, you could at once have affum'd the Confidence and Dishonesty of thus fobbing a Child on Sir John Williams; and thereupon of deluding him into the above-mention'd Security for allowing you One Hundred Pounds a Year during your Life, in Case Sir John Williams should so long have liv'd? And from the Payment of which, even a Suit in Chancery would not (I believe) have releas'd him, unless he could (and would) have detected the Imposture. In which Case, 'tis indeed probable the said Security might have been set aside by the Decretal Order of that Court; and you, on his Application to proper Persons for Justice, have been order'd to Bridewel, there to have receiv'd the due Reward of your Demerits. But seeing it happen'd otherwife, I would willingly know what can (either by your felf, or any of your Accomplices and Confederates) be offer'd in Extenuation of your Crime, in having so notorioully impos'd on a Gentleman that then maintain'd you, and to whom you now Pretend you was marry'd, and at a Time (too) when he was, as has been (p.70) shewn, about

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about 15000 Pounds in Debt; and that, as I believe, to your own Knowledge, at least I am fure, you then knew he was so much in Debt, as that he had been oblig'd, (p. 72) not many Months before, to unfurnish his Mansion Howle, to sell off some Parcels of the Furniture, and to Pawn other Parcels thereof for raising Money himself and you to live on, and that (too) in a Place of Security, White-Fryars. Had Sir John Williams ever come to the Knowledge of these Matters; his having for the Space of near a dozen Years before his Death pinch'd his own Belly, ran himself still farther into Debt, and sent his very Shirts (as he often did) to be pawn'd, to enable him to provide for the Sustenance and Education of a Child that you'd only made him believe himself the Father of: he would doubtless have thought you, who had dealt so treacheroully and scandalously by him, merited some other Treatment at his Hands, than to have been made the Sole Executrix of his last Will and Testament. How much of the said Annuity, or whether any thereof, was ever paid to you, or your Use, I know not: But had Sir John Williams, after that Security was given, thought fit to have difinife'd you, you would, I make no doubt, have infifted on the Payment of every Part thereof; and on any Failure therein, have taken such Advantage thereof as the Law would have authoriz'd. And it may, I conceive, reasonably be surmiz'd, that it was your being apprehensive Sir John Williams would, at some Time or other, find out your Treachery towards him, and thereupon refuse longer to cohabit with you, that put you on desiring the beforemention'd Security from him for One Hundred Pounds yearly, under the specious Pretext of a suitable (seperate) Maintenance for yourself and the Child you'd had (as you pretended) by him, in Case he should, without your (Good Woman) deferving any fuch Usage, turn you off.

Seventhly, Sir John Williams having been wheedl'd into a Belief that you was the Mother of a Child by him, and thereupon given you the above-mention'd Security for an Annuity of One hundred Pounds, made no Scruple to intrust you on any Occasion, and to make such Use of your Dependance on him as he could; whereupon you was frequently employ'd in receiving his Rents from his Te-

mants

nants in Monmouthshire, as well as in receiving and paying away Money on his Accompt in London; and sometimes, on his borrowing Money, you was admitted to be his Surety for the Re-payment of it, particularly to one Pladwel, in a Bond of Eighty Pounds for the Payment of Forty Pounds, with Interest; which Bond, after I had been threaten'd to be su'd on the same, your Brother Wilson purchas'd in with my Money; and sometimes, to prevent the Surprize of an Execution, Sir John Williams's Goods and Furniture (those sew he had) were made over to you; one Instrument in Writing to that Purpose I have now by me, in the Words sollowing, viz.

KNOW all Men by these Presents, That I Sir John Williams of Langiby-Castle, in the County of Monmouth, Bar, have given and granted all my Pictures, viz. two large Pictures of King William and Queen Mary in Painting, nine Pictures painted upon Glass, and four other Pictures painted upon Glass, all in Frames lacker'd, twenty nine Pictures of Cæsars, and other Pictures in black Frames, all my Pewter of all sorts, all my Linnen and Woollen Cloaths, my Jack, Bed, Iron-Grate, and Pots of Brass, and all other smaller Utensils belonging unto me, unto Mrs. Elizabeth Pritchard, her Executors, Administrators, and Assigns, for ever, to have and to hold from me, my Heirs, Executors, Administrators, and Assigns, for ever. In Witness whereof I have hereunto set my Hand this two and twentieth Day of January, in the Year of our Lord One thousand seven hundred and two.

Witness, Wal. Cook, Thomas Jones. John Williams.

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Thus 'tis evident, that Sir John Williams repos'd a very great Confidence in you, and probably, confidering how embarras'd his Circumstances were, conceiv'd he could by no Means manage his Astairs without your Assistance; and thereupon would rather have disoblig'd all the Friends he had in the World, than have parted with you, his (more truly than he thought for) dear Besty! But how, I pray, did you retaliate all Sir John Williams's Favours, and the Trust

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Trust he repos'd in you? Why truly, whosoever shall make due Enquiry, will find it was in the Manner following, viz. First, By fobbing a Child on him for a dozen Years together, even until his Death. Secondly, By comporting your felf fo towards his Tenants, as that (as Esq; Tompkins told me) they fear'd you more than they did half the Bayliffs in the County of Monmouth. Thirdly, By causing Persons to be arrested, imprison'd, oc. in his Name, without his Knowledge, and, as you knew, contrary to his good Liking, and then obliging him, on Pain of your Displeasure, to recognize what you had done. Fourthly, By almost daily scolding and swearing at him, frequently hurling Things at his Head, and calling him Devil, Toad, Villain, Rogue, &c. and by abusing the Child you pretended was his, by you, and calling it the Spann of the Devil, &c. Fifthly, By affronting his Acquaintance, even those of the Sacred Order, it being, I think, at Sir John's last going into Wales, that a Clergy-man waiting on him, to bid him Welcome into the County, that you, upon his drinking more Welsh Ale at Sir John's Cost, than you lik'd of, affronted him with scurrilous Language, and hurl'd Fire-Coals in his Face. And all this in Sir Fohn's Presence, and in Defiance of his Requests to you to keep your Temper! I conceive, 'tis evident, that altho' you liv'd with Sir John Williams for about eighteen Years, yet you more justly merited to have been the greatest part (if not the whole) of that Time in Bridewell, there to have receiv'd due Correction for your Crimes, and to have work'd for your Bread.

§. 20. Having in divers places of this Letter intitul'd you a Cheat and an Impostor, I will now, for the greater Satisfaction of those to whom those Words may sound harsh, and who may suspect my having therein done you Injustice, briefly enumerate and consider the most material Particulars relating to your self, and your Circumstances, which you, before and at the Time of my Intermarriage with you, wittingly, wilfully, artfully, industriously, and contrary to the known Duty of every one treating about entering into the State of Matrimony, misrepresented, and caus'd to be misrepresented to me, and thereby

circumvented me, impos'd on me, and deluded me, to

my Ruin, into a Marriage with you.

First, You, and your Friend Mrs. Hilton, affur'd me, that your Father was a Woollen-Draper, and that he, at his Death, left you a Thousand Pounds Fortune; and that the late Sir William Pritchard, who, in the Year 1683, was Lord Mayor of London, was your Father's own Brother, and offer'd to have added 9000 l. to the 1000 l. left you by your Father, in Case you would have marry'd a Gentleman he recommended to you: On the contrary, your Father was a Poor Taylor, who left you not one Penny Fortune; whereupon one Thomas Wayland, a Journey-man Gold and Silver Wyer-Drawer, who had marry'd your Mother's Sifter, took you as an Apprentice, and brought you up to work at his Trade in a Shed. It must be own'd Tha that the Daughter of a Taylor, or of any other Person of deba mean Circumstances, may possibly be as virtuous, as ingenious, and as industrious a Woman, and make as good four a Wife (as to her Person and personal Qualifications) as Man the Daughter of any other Man whatever; but when any poor Man's Daughter shall, like you, assume a Relation-ship to Persons of Quality, to whom neither she, nor any One of her Relations ever was at all of kin, and shall pretend her Father to have been of a more creditable lieve Trade than he really was, and that he left her a Thou- it er fand Pounds Fortune, when he left her not the Value of any One Penny, and all this in order to beget a Good Opinion of her in the Man that addresses her in order to be with his Wife, I fee not how fuch a Woman can be deem'd Con other than a Cheat and an Impostor!

Secondly, Having made me believe, that your Father was a Man of Worth, and that he left you a Thousand Pounds Thi Fortune, you proceeded to inform me that your Educa-Spect tion was answerable thereto; and that it was at the Boarding-School, where you was educated, that Sir John are Williams first became acquainted with you: But the Truth liam Sir 3 is, (as has been declar'd) That instead of having been low brought up amongst young Gentlewomen at a Boarding-School, in such Accomplishments as might have render'd you fit to bear the better fort of People Company, you was train'd up in a Shed, among Persons of whom 'twas

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scarce possible you should learn any Thing, your Trade excepted, praise-worthy; or avoid learning such rude Language, and lend Practices, as must render you detestible to all modest and virtuous Persons! And can your having impos'd on mein this Particular, be properly term'd

any other than a Cheat?

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Thirdly, As you inform'd me, that Sir John Williams first became acquainted with you at a Roarding-School, so you told me he inveigl'd you away from thence when you was but about fourteen Years of Age, and then marry'd you unknown to your Relations, whereby you lost the Good-Will of them all; and your Rich Unkle, Sir William Pritchard, from thence forward would never (you faid) be reconcil'd to you: My Information fince Marriage is, n'd That when you was about seventeen Years old, a Trooper of debauch'd you; That when Sir John Williams first became acquainted with you, which was when you was twenty inood four Years old, you was kept as a Concubine by a Dutch Man, who, catching you in Bed with Esq; Williams (afas my terwards Sir John Williams) turn'd you off; whereupon on- this Williams took you to himself, and had, it seems, the Folly to believe you'd be true to him, tho' he knew you'd ny hall been false to the Dutch Man. However, you were, I beble lieve, ever after as honest and true to Sir John Williams, as ou- it ever was, or ever will be, in your Nature to be so to any Man. The very second Time I ever saw you, and before I address'd you as a Lover, you enterrain'd me piwith a long Story about Sir John's first happening into be Company with you, marrying you privately, keeping n'd you up at Lodgings, your discovering, about three Years after, (p. 4.) that he had another Wife, and of many was nds Things that (as you pretended) thereupon happen'd; all which doubtless you did to prevent (as it did) my sufthe spelling, when I should read Sir John's Will, in which you folm are call'd Elizabeth Pritchard, the Mother of Elizabeth Williams, your being, as I am now confident you was, only uth Sir John Williams's Mistress, and not his Wife: For the foleen lowing Confiderations induce me to believe that no ng-Marriage was ever tolemnized between him and you, Viz.

First. The next Day after I was marry'd to you, your own Brother's Wife affur'd me you had always been reputed Sir John Williams's Mistress, but never was thought. or reported, to have been marry'd to him; and foon after I had many private Informations to the same purpose from other Persons. And, in May 1707, One Ann Vef-Jey, being provok'd by you, took the Freedom, to your Face, (and in my Presence too) of calling you Sir John Williams's Whore, and of telling you (in the hearing of, I believe, 20 of your Neighbours) That you had been his (Sir John Williams's) Whore for near above 20 Years together, as was prov'd upon her in Doctors Commons, by three feveral Witnesses; One of which, in Answer to certain Interrogatories exhibited by the faid Ann Veffey, depos'd, That she had heard, and did believe you was generally accounted a Woman of a Turbulent Spirit, much given to quarrelling amongst your Neighbours and Acquaintance; that the heard you give the said Ann Vessey very provoking Language, and that she had beard, and did believe, you had liv'd several Years together with One Sir John Williams, and had had several Children born of your Body unlamfully begotten by him. These Matters made me defirous, for my own, as well as for your Reputation-sake, to have made some Proof of your and Sir John Williams's Marriage to each other; and I confulted you on that Point: But I could gain no manner of Affiltance therein from you, either as to the precise Time when, Place where, Person by whom, or Persons in whose Betwee Presence such Marriage was solemniz'd; in all (if in any) Sir 3 of which Particulars, you would not, I believe, have been mouth at a loss (especially on so urgent an Occasion) to have of E given me a satisfactory Account, in case the whole Mat- in th ter had not been a Fiction.

Secondly, You pretended your self a Fortune, a Rich gain's Knight's Niece, brought up at a Boarding-School, and furprized into a Marriage with Sir John Williams at about tain
14 Years of Age: But you was no Fortune, no Knight's tion's
Niece, had no Boarding-School-Education, nor did you become acquainted with Sir John Williams, 'till you was about 24 Years old; I can't therefore help believing what tween
you pretended of a Marriage with Sir John Williams, is
as false as your Account of your Birth Fortune Education as false as your Account of your Birth, Fortune, Edu-Spinst

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Thirdly, During the Time you liv'd with Sir John Williams, you entertain'd, as I am inform'd, and do believe. the Addresses of several Men, who, being ignorant of your Character and Circumstances, offer'd Courtship to you, in order to have marry'd you; particularly one of Sir John's Tenants in Monmouthsbire, (whether you was sent about Sir John's Affairs) not two Years before Sir John dy'd: This Monmouthshire Man, upon your affuring him you had a good Fortune, and giving your Confent to accept of him for an Husband, procur'd a Marriage-License, but fortunately heard your true Character soon enough to prevent his being (as I am) ruin'd by being intangled in the Matrimonial Noose with you: And can any One believe you'd have taken these Freedoms, had you been marry'd to Sir John Williams?

Fourthly, I can't hear that you ever, in Sir Fohn Williams's Life-time, went by his Name; or, amongst his and your Relations and Acquaintance, ever pretended your felf his Wife: And shall I believe you'd patiently have submitted your self to have been deem'd, for almost 20 Years together, his Concubine only, in case you had ever been mar-

n'd to him? ıl-

Fifthly, Sir John Williams (as has been seen at p. 84, 6'c.) me by a certain Indenture made the 5th Day of August, 1693, ofe Between him the faid Sir John Williams, by the Name of y) Sir John Williams of Langibby Castle, in the County of Monen mouth, Baronet, of the One Part, and you, by the Name ve of Elizabeth Pritchard, of the Parish of St. Andrew Holborn, at- In the County of Middlesex, Spinster, of the other Part, for the Consideration therein mention'd, granted, barich gain'd, fold, and demis'd to you the faid Eliz. Pritchard, your Executors, Administrators, and Assigns, certain Pieces and Parcels of Meadow-Ground therein mention's tion'd, at the yearly Rent of one Pepper-Corn, in Case the same should be lawfully demanded: And by another landenture (p. 84.) made the 7th Day of August, 1693, Between you, by the Name of Elizabeth Pritchard, of the Particle of St. And was Hellers in the County of Middle County of M is with of St. Andrew Holborn, in the County of Middlefex. lu- Spinster, of the one Part, and the said Sir John Williams,

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by the Name of Sir John Williams of Langibby-Castle, in the County of Monmouth, Baronet, of the other Part, you did. demise, grant, and to farm let unto the said Sir Fohn Williams, certain Pieces or Parcels of Meadow-Grounds therein mention'd, [being the same mention'd in the above-mention'd Indenture at the yearly Rent of One hundred Pounds of lawful Money of England. Now, the Intention of these Indentures being to secure the Payment of One hundred Pounds yearly to you during your Life, they ought to have been made to Trustees for your Use, in Case there had been a Marriage between you and Sir John Williams, as you, as well as he, would have known. But farther, on the 30th Day of August, 1695, you, by the Name of Elizabeth Pritchard, of the Parish of St. Clement's Danes, in the County of Middlesex, Spinster, and one John Wilson, by the Name of John Wilson of St. Clement's Danes, in the County of Middlefex, Gent. and the faid Sir Fohn Williams, by the Name of Sir John Williams of Langibby-Castle, in the County of Monmouth, Baronet, became jointly, and feverally bounden to one Charles Pledwell, Citizen of London and Apothecary, in the penal Sum of 80 l. to secure the Payment of 40 l. and Interest to the said Pledwell: And, on the same Day, (Aug. 30. 1695.) Sir John Williams, by the become Name of Sir John Williams of Langibby-Castle, in the Coun-ment ty of Monmouth, Baronet, and you, by the Name of Eli-that I zabeth Prickard of St. Clement's Danes, in the County of and a Middlefex, Spinster, became jointly and severally bounden to the said John Wilson in an Obligation of the penal lodg'd Sum of 160 l. the Condition of which last mention'd would Obligation was in the Words following, viz.

igation HE Condition of this Obligation is such, That whereas ad be the above-nam'd John Wilson, at the special Instance ion'd and Request, and for the only proper Debt of the above-bounder try ex Sir John Williams, is, by one Obligation bearing Date with ou with these Presents, held and sirmly bound unto Charles Pledwell, marr Citizen and Apothecary of London, in eighty Pounds of good age 85 and lawful Money of England, condition'd for Payment of the affaid Charles Pledwell, his Executors, Administrators, or the said Charles Pledwell, his Executors, Administrators, or the Assigns, on the second Day of March next ensuing the Date of Assigns, on the second Day of March next ensuing the Date of the

the said recited Obligation, as by the same Obligation (Relation being thereunto had) may appear. If therefore the said Sir John Williams and Elizabeth Pritchard, or either of them, their, or either of their Heirs, Executors, or Administrators, do well and truly pay, or cause to be paid to the said Charles Pledwell, his Executors, Administrators, or Affigns, the said Sum of 40 l. with lawful Interest, of lawful Money of England, on the faid second Day of March next enfus ing the Date hereof, and of the said recited Obligation, in full Discharge of the said recited Obligation: then this present Obligation to be void, or else to remain in full Force.

Sigillat' & Deliberat' in Præsentia

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John Williams, Eliz. Pritchard.

Thomas Bambrok, Sam. Rand.

The above-mention'd Mr. Pledwell, being Sir John Wilhams's near Neighbour, could not but know that you liv'd with Sir John Williams, and that you then pretended to on have had a Child by him; however, his admitting of your he becoming bound with Sir John and Wilson for the Payment of his above-mention'd Money, is a sufficient Proof that he did not suppose you marry'd to Sir John Williams; of and as for the above-mention'd John Wilson, he was the many the Bayliff at whose House you and Sir John Williams hall lodg'd in Surry-street; and can it be imagin'd that he would have deem'd your becoming jointly and severally with Sir John Williams in the above-mention'd Obound with Sir John Williams in the above-mention'd Obgations, would have been any Security to him, in Case he 'eas and believ'd you Sir John's Wife? And as the above-menince ion'd Indentures and Obligations, in my Opinion, shew den try evidently, that in the Years in which they bear Date, with ou was deem'd, and did admit your self to be a single or ell, amarry'd Woman; so the Deed of Sale, set forth before at 1900 age 88, shews that you was deem'd, and admitted your of If, an unmarry'd Woman in the Year 1702, and I have the otheard that you have ever pretended your felf to have or ten marry'd to Sir John Williams since then. e of the

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Sixthly, I am inform'd that Sir John Williams, whilst on his Death-Bed, was ask'd by his Brother Tho. Williams, Efq: Mill alive, and by Dr. Fo. Franklyn, fince dead, whether he was ever marry'd to you, or not? and that he anfwer'd them both in the Negative. And indeed, his Laft Will and Testament is a fort of Confirmation of this Matter: for, had he ever been marry'd to you, why should he not therein have call'd you, as well as he did the Child he thought he'd had by you, by his own Name? But that which may, I conceive, put this Matter beyond all Dispute, is, the first Article of your Libel against me in Doctors Commons, which begins with the following Words. viz. Imprimis, That in or about the Months of May, June, and July, in the Year of our Lord God 1705, the said John Spinke, Batchellor, and Elizabeth Spinke, then Pritchard, (which was her Maiden-Name) being fingle, &c. This certainly ought to be deem'd a Concession that you was then no Maid, yet had none but your Maiden-Name to go by! Thus, I conceive, 'tis evident that you was never marry'd to Sir John Williams, nor, during his Lifetime ever pretended you was fo, but, on all Occasions, wrote your felf Spinster, that is, single Woman, and affum'd none other than your Maiden-Name, Elizabeth Pritchard. An Impudence therefore much beyond that of an ordinary Strumpet, who will use all possible Means to conceal her Crimes, you must assuredly be endu'd with, to cohabit with Sir John Williams at Bed and Board, in the Face of all the World, without ever so much as suggesting a Marriage between him and you, and whilft too you well knew, he was actually marry'd to a Lady of Qua lity, whom he utterly abandon'd for the Sake of your Conversation; and whilst farther you well knew that all this was known to them at whose Houses you did thu scandalously converse with him, and to them too with whom either Sir John or your self had any Acquaintance or Concern! And must not your imposing on me in this the V Particular, be efteem'd an egregious Cheat? Had the Mat was, ter been as you related it before Marriage to have been And you must have been deem'd an honest (tho' an unfortunate, Sir F Woman; but as the Matter appears to have been in Fact turn not the least of either Honesty, or Modesty, can (I con ceive

ceive) be thought to have remain'd in you from your first Cohabitation with Sir John Williams. And, indeed, I believe you was destitute of all manner of Vertue long

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Fourthly, Another Particular in which you impos'd on me, and, in having so done, merit (I conceive) to be esteem'd a Cheat, is, in pretending your self to have been the Mother of eight Children (besides Miscarriages, one not nine Months before I marry'd you) by Sir John Williams; whereas, in Fact, it can't (so far as I can find) be made appear that you either ever was the real Mother of any one Child, or was to much as once with Child in your Life; but, to screen your self from the Imputation of Barrenness, fobb'd one Child (at least) on Sir John Williams, and made him believe (for twelve Years together) it was his Child begotten on your Body! Your having fobb'd a Child on Sir John Williams, signifies (you say) Nothing to me, because it was done before I had any Concern with you; and, if it was (say you) a Cheat, it was so on Sir John Williams, and not on me! But seeing the Propagation of Mankind, is the principal End of Marriage, and that your pretending your felf to have been the Mother of so many Children by your former Husband, (as you then call'd Sir John Williams) must have been done with an Intention to induce me (as it did) to believe I might as probably have Children by you, who had already (as you pretended) had so many, and who was not (as you faid) much above thirty (tho' you were then really more than forty) Years of Age, as by any other Woman; I conceive fuch your false Pretences to Motherhood, (and to more of Youth than you had) ought to be deem'd a Cheat. You (by your own Confession) for eighteen Years together, frequently had the Carnal Knowledge of Sir John William's Body, (and, by Report, of some other Mens too) yet it is so far from being known that you have had eight Children, that it is not believ'd by any one Person in the World, (so far as I know, or can hear) that you ever was, during all that Time, so much as once with Child. And if, during your eighteen Years Cohabitation with or John Williams, you never was with Child, you, when turn'd of forty Years of Age, certainly could not ratio-

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nally prefume on having Children by me; nor could you imagine that your becoming my Wife, without first apprizing me of the great Improbability there was of your ever having any Children, was agreeable to Honesty; much less could you conceive your felf not culpable in falfely pretending your felf to have been the Mother of so many Children as you did, and that your Age was not fo far advanc'd by about ten Years, as it really was, This was, in Effect, putting it out of my Power to have (during your Life) any legitimate Children; for by you, if at all, I must (had you not su'd out a Divorce) have had them, and you had good Reason to believe your felf incapable of bearing them, yet took Measures to induce me to be of a different Opinion concerning you; which certainly was an Imposition and a Cheat. Your having fobbd a Child (nay, Children, as will be feen) on Sir Fohn Williams, feems to be sufficient to induce any one to believe you never had a Child; for it certainly can't be conceiv'd a Child-bearing Woman will ever fob a Child on the Man (her Husband, or not) with whom she cohabits. She that shall have had one Child, will doubtless presume she may, in Time, have another; and for that Reason will not pretend a Child to have been born of her Body, which was not fo: But the that shall have good Reason to presume her self incapable of bearing a Child, and shall yet find it necessary, in order to some Purposes, that the should be thought to have had one, must either risque a Disappointment, or have (as you had) recourse to the Art of secret Adoption. But, by the Way, in Case you was not marry'd to Sir John Williams, pray what Son of Modesty, Honesty, and Vertue, (of which you mightily boast!) prompted you to live, in a publick Manner, in continently with him, for eighteen Years together (you a that while knowing too he had a Wife) and fo vehement to defire the Honour of being the Mother of a Bastard by him, that being uncapable of bearing One, you could no forbear adopting One. And if you was (as you now, believe, very falfely pretend) marry'd to Sir John Wil liams, was you not a meer Devil of a Wife to him, to fo a Child (nay Children) on him, and that too whilft he was a Prisoner for his just Debts, and daily running still farther

farther into Debt for every Penny-worth of Bread he and you eat? Doubtless, should you ever hear any other Woman thus to have acted, you'd bestow more ill Names on

her, than you'll now allow to be your own Due !

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Fifthly, Another Particular, in which you egregiously impos'd on me, is, your pretending your felf, as you are the fole Executrix, and principal Legatee of Sir Fohn Williams, worth between three and four thousand Pounds, when, in Fact, you was, at least, as has been (p. 76.) seen, eight thousand Pounds, as Sir John Williams's Executrix poorer than a Beggar; because he dy'd more than so much in Debt, without leaving so much as One hundred Pounds to pay off and fatisfy the same. Sir Fohn Williams's Will, 'tis true, supported your Pretensions; but that can't be pleaded in your Excuse; for, whether you were, as I (p. 61.) suspect, the Contriver of that Will or not, you knew the Bequests therein contain'd could never be of any Advantage to you; because, as you had liv'd with him for about 18 Years, and most of that Time in Places where he lurk'd to screen himself from Arrefts; and, for at least ten Years before his Death, had (instead of a Steward) manag'd his Affairs, both in the Town and Country; and was admitted to be his Security (p. 94.) for Money borrow'd; and his Trustee (p. 88.) to secure his Goods from being taken in Execution, you could not but be well appriz'd how his Circumstances were at the Time of his Death. You knew there was then about 20 l. (p. 75.) due to Alice, for Nursing your Sham-Daughter; 238 l. due to the Bayliff's Widow, at whose House Sir John and you lodg'd even until he dy'd, for his, yours, your Sham-Daughter's, and his and your Servants Lodging and Diet; and 176 l. due to Mr. Morgan for Law-Expences; and, in short, as I know, and by credible Witnesses, if Occasion were, could now prove, you, as well as Sir John Williams himself, knew of almost (if not altogether) all the feveral Debts in which he dy'd indebted on one Accompt or another; as also when, where, for how much, and on what Accompt, his Houshold-Goods, Books, Linnen, and wearing Apparel, were at Pawn! But that you knew you was worth nothing, as Sir John Williams's Executrix and Legatee, sufficiently ap-N 2 pears

pears from what you have given in on Oath (p. 50.) in our Answer to Mr. Morgan's Bill; viz. That all Sir John Williams's Goods, Chattels, and Personal Estate, that you, as his sole Executrix, could, and did possess your self of, amounted (according to an Inventory and Appraisement which was made and taken thereof, and which was by you exhibited on Oath into the Ecclefiastical Court of Canterbury) to the Sum of feven Pounds, eighteen Shillings, and four Pence, and to no greater or other Sum of Money! And that you knew of none other Personal Estate that he dy'd posses'd of, interested in, or intitul'd unto, except some Houshold-Goods, which you had heard he had left in Pawn with one James Morgan, and with other Persons, but all, as you believe, for more Money than the same are worth; and that you have heard, and do believe, that he was at the Time of his Death likewise indebted unto several other Persons in divers Sums of Money, but that he left not Affects sufficient to pay them, or any of them; for that you Chis (ole Executrix) had expended a greater Sum of Money in defraying his Funeral-Charges, the Probate of his Will, and in exhibiting the said Inventory, than you ever received, or made out of his Personal Estate! And that you knew not whether he had, at the Time of his Death, any Estate, or Interest in or unto the Lands and Premises call'd Kavenhila, in his Will mention'd, and which he therein devis'd to you in Case of Nonpayment of 700 l. to you! Thus you, on Oath. And Time, Experience, and some hundred Pounds Expences in Law, as well as (and, indeed, more than) your Oath, have convinc'd me, that the above-written Account of Sir John Williams's Circumstance, at the Time of his Death, is not very wide of Truth. And seeing, it is evident, that you all along knew that Sir John Williams dy'd much indebted to divers Persons, and left not Assets to pay all or any of them, was not you an abominable Cheat to pretend your felf, as his Executrix and Legatee, worth between three and four thousand Pounds, only because his Last Will and Testament (perhaps contriv'd by your self to that Intent) was so penn'd as to support your false Pretenfions? Having thus discover'd your Pretensions to a three or four thousand Pounds Fortune, as you are the sole Executrix and principal Legatee of Sir John Williams deceas'd, to have been a Cheat; let's take a View of your Circumstances,

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stances, as you were Mrs. Elizabeth Pritchard, Spinster; I'll begin with the Debts you stood charg'd with, and liable to pay at the Time I marry'd you, viz.

Imprimis, due from you to Anthony Hilton,	l.	s.	d.
by Bond given to his Wife's former (Husband, in or about the Year 1692, for	25	00	00
Cloths bought of him  ltem, to Mr. Pledwell's Executor, being a Debt of Sir John Williams's, that, by being bound with him, you'd made your own 40 l. and nine Years Interest 21 l.	61	12	00
Item, to Anthony Hilton by Bond, bearing }	50	00	<b>3</b> 0
your pretended Daughter's Board after Sir John dy'd-			
Item, borrow'd of Anthony Hilton's Wife	01	00	00
hem, for your Cloaths, pawn'd (p. 75.)	10	со	00
ltem, to a Mercer, whose Bill was sent in about a Month after I had you	14	19	05
Item, to one Esq; Godnin, (whose Bill I'll } fet down presently)	.07	14	06
Item, to one Mrs. Devanport, (whose Bill 7	09	со	00
Item, to one Baden —	OI	c6	03
Item, to one Fevern, a Sollicitor -	02	00	00
Item, to Mr. Turner, a Surgeon -	10	10	00
was dunn'd, and which, in the whole, I'll estimate, tho' I'm consident they a- mounted to more, at	10	00	00
Sum Total—	201	12	02

I before (p. 76.) shew, that Sir John Williams dy'd at least 8000 l. in Debt; and that (p. 76.) he left not Affers sufficient for you, his Executrix, to pay off all, or any Part

Part thereof; so that, as Sir John Williams's Executrix, it may justly be faid you was, when I marry'd you, at least 8000 l. in Debt, without having any Thing towards the Payment thereof; and as to the before-mention'd Sum of more than 200 l. which you then food engag'd to pay, or which, at least, was claim'd of you, on your own proper Account and Security, and not as you were Sir John Williams's Executrix, you had not, that I know of, your wearing Cloaths and Linnen excepted, to the Value of Forty Shillings in the World, towards the fatisfying of that. Seeing therefore, as you were the Executrix of Sir John Williams, you was about Eight thousand Pounds in Debt, and, on your own Account, about the Sum of Two hundred Pounds, without having wherewith (as you had not) to satisfy all, or any considerable Part of either your Executrixship Debts, or those that were your proper own, and on your own Security; your pretending your felf (whilft under those Circumstances) worth between three and four thousand Pounds, and this in order to induce me to marry you, can certainly be deem'd none other than an egregious Cheat!

S. 21. I intimated before, that I'd give a farther Relation of the Demands Esq; Godwin and Mrs. Devanport made of me on your Account, which, indeed, I conceive, 'tis necessary I should do the more fully, to illustrate your Character, and the early Causes I had to believe my self cheated by you; which will still more evidently appear, by briefly recollecting feveral Occurrences that happen'd even immediately after I marry'd you, which was on the third Day of Juy, 1705. within about one Week after which, Odding fells convinc'd me of the Invalidity of Sir John Williams's Bequest to you of the Reversion of Kavenhila-Estate, or of a Charge of 700 l. thereon, and wheedled me into a Security for an hundred and twenty Guinea's for his Interest therein; whereupon he, by Deeds of Lease and Release, bearing Date the 18th and 19th Days of July, 1705, convey'd his said Interest in that Estate to me. About the same Time too, the Affair of your Sham-Daughter, (p. 7.) became known to me. About the beginning of August, 1705, Hilton (p.46.) caus'd me to be arrested and imprison'd on your Account; but my own House being within

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within the Fleet-Liberty, I remov'd my self, by a Writ of Habeas Corpus, to the Fleet, purchas'd my Freedom of the Warden thereof, return'd Home, and kept the Matter as

private as I could.

August the 5th, 1705, Mr. Hughs, the Pewterer, came to the Oxford-Arms in Ludgate-Street, sent for you, and demanded to be paid what Money was due to him for Pewter, affirming he would otherwise proseute me for the same immediately. I had, indeed, then in my House the Pewter you'd had of him; but I had paid more in redeeming it out of Pawn, than it was worth. His Bill came to between eight and nine Pounds; some Part of which he had receiv'd, but how much I know not. Four Days after this, August the 9th, Mrs. Rome's threatening Letter, printed at Page 75, was sent. Three Days after that, (Job's Messengers) August the 11th, I receiv'd the following Letter and Bill, viz.

SIR,

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I Herewith send you a Bill, in the Behalf of Ed. Godwin, Esq; for Money to him due upon the Accompt of your Lady, his Quondam Mistress, who publickly gave him Assurance of Marriage, and caus'd Deeds of Settlement to be made for her from him, in Pursuance thereof; therefore this not being imaginary, but real, between them; and you having inter-marry'd the said Lady, are liable to make Satisfaction to the injur'd Lover: His Loss is very considerable in the Case; and if I receive your Answer, that you will pay this small Sum by Monday Night, there shall be no Proceedings against you 'till that Time; if not, a Writ will issue out against you both; which you may prevent, by composing the Matter with

From my House in Rupert-Street, Aug. 11. 1705.

Your humble Servant,

Rob. Rowe.

Item, for ingroffing the same	Oi	00	00
Item, lost in Value by the Wedding-Ring, with two Hands and a Heart thereon engraven, by the special Directions of your	<b>\</b> co	05	00
Wife————————————————————————————————————	<b>}</b> 00	02	00
Item, expended in Treats, Coach-hire, and Wateridge, between the said Godwin and the said Elizabeth	}05	12	06

That this Godwin had been at the Expence of preparing a Marriage-Settlement, I have Reason to believe, because you (p. 43.) your self, before Marriage, shew'd me it in your own Cultody, only affirm'd he had so done unknown to you; which I then did, but do not now, believe; and Counsellor Williams told me the Esquire consulted him about it. Hilton also (p. 43.) shew'd me a Draught of a Bond this Godwin was to execute, to secure to him the Gratuity of One hundred Guinea's, in Case he could bring about a Match between this Godwin and your And my Opinion is, that you was refolv'd to marry Godwin, Me, or any Man elfe, who should first offer, in earnest, to attend you to Church. But if you had, as this Letter and Bill suggests, and, as I believe, really made a Promise of your self to Esquire Godwin, you have ever fince really been his Wife, and your Marriage with me was in Fact void, and I ought to, and hereby do, ask the Esquire's Pardon, for having so long detain'd so worthy a Lady from him! And, to make him some Satisfaction, do hereby consent, that he shall, if he pleases, be the sole Proprietor of you for the Future! Three Days after Efg; Godwin's Demands were made, I receiv'd the following Letter, that is, on the 14th of Aug. 1705.

SIR,

Have sent inclos'd a Bill of what Money I have disburs'd in Business for the late Mrs. Pritchard, whom I am inform'd you have marry'd. Sir, don't let this surprize you; nor don't

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don't you think I want Proof to make out my Demands. The Money I expect by the Bearer, otherwise I shall send for it by another Hand; but I kope you'll not give such unnecessary Trouble to

Your humble Servant,

Tho. Baden.

gan

Paid and disburs'd in Mrs. Pritchard's Business, and by her Order.

Imprimis, At the Horn-Tavern in the Palace-) 1.	s.	d.
Tard, Westminster, when I attended there to treat with Standfast, and others, on	C5	00
her Account		
hem, At several Times when I met Stand-	OI	c <b>8</b>
hem, For attending a second Time at the 300	01	09
hem, For Porters, and Letters 00		
from St. James's to the Charter-House	15	00
01	06	02

Who this Baden was, I know not, but I suppose he was some soolish Sollicitor; for upon my refusing to pay him, he attempted to affrighten me, by assuring me he had been apply'd to and requested to bring an Action (which, he said, unless I'd pay him) he would do, of Scandalum Magnatum against you, for your having personated (as he said) the honourable Lady Catherine, the Earl of Pembrook's Sister, and real Widow of Sir John Williams, in pretending, after his Death, that you was his Widow; but upon my slighting his Menaces, I heard no more of him.

Having receiv'd these and many other Demands for Money, about the latter End of September, 1705, I made a Journey into Monmouthshire, and there, on your Account, as Sir John Williams's Executrix and Legatee, demanded 700 l. of Mr. Roger Williams, 600 ls of Mrs. More

gan, and many other smaller Sums of other People : but receiv'd not to much as One Farthing of Money amongst them all, nor any Information, or Encouragement to believe I ever should. Evil Reports of your own and your Testator's Management, I was there sufficiently entertain'd with, by almost every one I there happen'd to converse with. Towards the latter End of October I return'd Home; and having then been credibly inform'd that Oddingsells, whose Interest in Kavenhila-Estate I had purchas'd, had only a Trust therein, I fil'd a Bill against him in Chancery; whereupon he caus'd me to be arrested, (tho' I was before actually a Prisoner in the Fleet) and convey'd to the Compter, where I remain'd several Days, and was oblig'd to be at the Expence of a second Writ of Habens Corpus, and re-purchasing my Liberty of the Warden. I being still perswaded by you, that divers People in Monmouthshire did really owe Money to Sir John Williams, at the Time of his Death, I proceeded in the Exchequer against five or six of them; but all to none other Purpose, than the wasting my own Money. But, to take here no farther Notice of those Matters, which must be allow'd to have given me a great Uneasiness, I'll proceed to Mrs. Devantort's Demand; viz. She, in May 1706, call'd at my Honse, and demanded Money as due from you to her, before you was my Wife; you positively deny'd it, and before her Face gave me a very ill Character of her; and the then beginning to abuse you, you and I too treated her uncivilly; whereupon, on the 15th of May 17c6, I receiv'd the following Letter, viz.

SIR,

RS. Devanport call'd at your House for her Money; and, instead of paying her, you and your Wise abus'd her in a very scandalous Manner, so you will have two Actions upon you; for she shall not be abus'd. If you will pay her her Money, you may; if not, you may expect Trouble; which you must not take ill from him, who is willing to make you both Friends,

From the King's-Head in King-freet, near White-Hall.

Tho. Crawford.

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## I return'd the following Answer, viz

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Just now receiv'd your Letter relating to Mrs. Devanport: but it does not fet forth what her Demands are, on what Account, nor on what Security; as to all which I request your farther Information.

May 15. 1706.

Tours.

J. Spinke.

Mr. Crawford's Reply, viz.

SIR.

I Receiv'd yours; the Sum is Nine Pounds; three Pounds were lent to your Wife at the Birth of her First Child. and fix Pounds at the Birth of her Last, and before good Witnestes. If you think to stand Tryal. to make her prove her Debt, let me know it; but if you will pay the Money, I will give you a Discharge by a Power I have from her Husband. and I will make Things easy; for the Money is due to me.

May 17. 1706.

Tho. Crawford.

To this Letter I return'd the following Answer, viz.

SIR.

Pon the Receipt of your second Letter, I have consulted my Wife, who pretends to know Nothing of any Debt the from her to Mrs. Devanport, or your felf. I am not willing to engage in Law, and to be at Expences, without Cause; nor yet to pay Money without knowing it to be due to he Person that demands it. And I admire to find a Man of er your Parts so defective in your Information; you do not fignify in what Year, much less on what Day, the Money was forrow'd; nor whether it was borrow'd of Mrs. Devanport, or Husband, or your felf; nor whether there was any Bond, r other Security given for the Re-payment thereof.

May 17. 1706.

Yours.

J. Spinke.

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After the Mr. Crawford came to me; but not being able to make it appear that any Security was by you given for that Money, which, from his own Account, appear'd to have been lent much above fix Tears before, I gave him little other Answer, than that I knew not whether you ever had it, and that in Case you had, I conceiv'd 'twas lost by the Statute; for which Reasons I should absolutely decline the Payment on't. However, the being dunn'd for't, all the World will believe was very ungrateful to me; especially it appearing to have become due (if due at all) on Account of the Child (or Children) you sobb'd

on Sir John Williams.

Thus it still more evidently appears, that you was a most intolerable Cheat to me, as to your Birth, Education, Qualifications, Reputation, and Fortune; and that I was appriz'd of it presently after my Inter-marriage with you, and very foon fuffer'd feverely on that Account, by Imprisonment, by being oblig'd to squander away my Money in Law, by the Loss of my Time, and of my Reputation, and confequently by lessening the Multiplicity of my Business in my Profession: If therefore I bore all this Discovery of your being a Cheat, and all the Hardships it brought on me, with any tolerable Patience, and did not thereupon treat you uncivilly, nay, not unkindly, it must certainly be allow'd, that I was not very apt to exercise you with fuch Cruelty and Barbarity, as might merit a Prosecution in Doctors Commons for a Divorce by Reason thereof. I will now therefore proceed to shew, that notwithstanding your being so notorious a Cheat, and the Hardships it brought on me, I (which, I confess, I did in Hopes you'd reform, and be a good Wife) continu'd to treat you with Kindness, and as a good Wife ought to be treated. And this I shall do from two Particulars, that can't, I think, rationally be disputed against.

I. Tis very plain, from what has been faid, That within less than a Month after I marry'd you, I came to the Knowledge of your being (contrary to what you'd told me) the Off-spring of mean Parents; of your being generally thought never to have been marry'd to Sir John Williams, but to have liv'd for about 18 Years with him

as a Lend Woman; and instead of having had a Child by him, to have foob'd One on him. It is as plain, that I had not been marry'd to you two Months before I was made a Prisoner on your Account, and was even daily dunn'd by many of your own, and of Sir John Williams's Creditors for Money. And at my Return out of Wales, in October 1705, at which Time I had not been marry'd to you four Months, I must be allow'd to have discover'd your being a meer Impostor, and that your Fortune could never by any Means answer the Character you had given me of it; and the Occurrences that happen'd between that Month and March following, during which Time I became engag'd in near a dozen Suits at Law, on your Account, must necessarily let me farther into the Secret; yet I (then) still espous'd your Interest, and took your Part, as sufficiently appears from the Letter I sent your own Brother Aaron, on the following Occasion, viz. the next Day after I marry'd you (p. 92.) his Wife, whom I had never feen before, gave me an ill Character of you; I inform'd you of it, and you told me, you had disoblig'd her by detecting her Illegitimacy, &c. I, at my going into Wales, (from whence the came) made Enquiry into what you inform'd me concerning her, and found your Your Brother hearing of what I had Account Truth. done, at my paying him a Visit, quarrell'd with me, and gave me then as ill a Character of you himself, as his Wife had done before; whereupon, the next Day, being March II. 170%. I fent him a Letter, viz.

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Being disappointed of that friendly Conversation I Yesterday really expected, when I call'd at your House to request your Company in a Walk, at my Return, I enquir'd of my Wise about the Picture, and about the 15 l. you lent to, and lost by, Sir John Williams: To all which she answer'd, (truly or not, I'll not pretend to know) that she knows he presented you with that Picture, and that she neither does, nor ever did pretend any Right or Title thereto. And as to the 15 l. or your Wise's Cloath's having ever been pawn'd for Money for Sir John, she never knew any Thing of it: Supposing what she says, to be Truth, I must say, it looks disingenmons to twit her with, and

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se bear her ill Will for, what you your felf did for Sir John Williams without her Desire, Privity, or Knowledge. And as to the grand Occasion of a Misunderstanding between su: Supposing my Wife to have been, what some suggest and report, but none, that I know of, pretend themselves able to prove or make out, viz. only a Mistress to Sir John Williams; yet, for your Wife, within 24 Hours after our Marriage, to endeavour to beget in me an ill Opinion of my Wife, her own Husband's Sifter, must be a very indifcreet Action, a Sign of ill Will, and a Desire of Revenge : For had my Wife been as bad a Woman as by any represented, and the Matter capable of Proof, she being your Sifter, your Wife was a very unfit Perfor to report it, especially to me, and at that Time. But it being probable, that my Wife was actually marry'd to Sir John; and, tho' unfortunate, yet not culpable in the whole Course of ber Life; (The never, that I know of, admiring other Mens Company more than her Husband's, I mean Sir John's) I say, the Case being thus, I could do no less, on your Wife's Suggestions, shan suspect that your Wife bore mine ill Will, and thereupon freely told her what her Sister-in-Law had intimated to me; spon which the Cause of a Difference was discover'd, viz. my Wife had search'd into and divulg'd your Wife's Birth and Family. That that was not an Error and a Fault in my Wife, I do not affirm; but, on the contrary, if there was no just Provocation, I do think the was to blame, because even the Faults, much more the Misfortunes of all Persons, Relations especially, are to be conceal'd, not proclaim'd. To be born of Parents never marry'd, is a Misfortune, not a Fault; for 'tis our. own, not our Parents, Guilt, makes us criminal. And therefore my Wife's having discover'd the true Parents of her Sister-in-Law, the Illegitimacy of her Birth, and that her Pretensions of Kinship to Persons of Character, was nothing but a Flourish, I think Prudence ought to have oblig'd her to have conceal'd her Discovery, rather than to have divulg'd it. But she having imprudently taken other Measures, can be no justifiable Cause for your Wife to endeavour that your Sifter, on my marrying her, thoused have an ill Character. Thus much as to our Wives, now as to Our selves; the Case, in short, is, we have been but disappointed in our Expectations in our VVives, perbaps as to the Clearness of their Reputations; for certain as to their pretended VVorth and Fortune. But certainly this CAN'S

can't be a justifiable Cause for Jarring and Disagreement between us, who by Marriage are and must continue to be ally'd: and, for my part, tho' I expect no Advantage thereby, I could with for a Correspondence suitable to such an Alliance. You'll fay, you love not to have your Wife reflected on for the Illegitimacy of her Birth; I reply; nor I to hear mine revil'd on the Account of that of which I don't know she was ever guilty; effecially by Relations, who ought, as far as the Case will allow, to vindicate her. My Wife ever was, for certain, as modelt and vertuous as your own Sifter; and if you will not bestatter and revile your own Sifter, you must spare my Wife; if you will not be a Friend to her, I shall never expect you'll be so to mes Sir, I shall add no more, but that I call'd on you Testerday with an Intention to have confirm'd a Friendly and Brother-like Correspondence; and now, without Passion or Disrespect, su scribe my felf,

Your humble Servant and Brother-in-Law.

March 11.170%.

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J. Spinke.

When I penn'd the above-written Letter to your Brother Aaron. I had been marry'd to you about eight Months. had been twice imprison'd on your Account, had spent at least an hundred Pounds of my own Money in Law about your Affairs, and had about fix or eight Swits then depending, without any Prospect of coming into any Thing considerable; yet, I think, from this Letter 'tis evident that I then espous'd your Interest, endeavour'd to support your Reputation, and consequently liv'd in a friendly Manner with you. It may probably be thought, that I in that Letter bore too hard on your Brother in Relation to his Wife; but I hold my self excuseable, on Account of the Occasion given; for your Brother's VVise's own Character was as liable to Censure, as yours, and on an Account almost as difreputable, the not criminal; which ought to have prevented (if Relation-ship could not do it) both him and her from reflecting on you, and your Character.

Secondly, Another Particular that I take to be a very good Proof, that I did not Male-treat you on the Discovery of your being a Chear, and on my severely suffering on that

that Account, is, the following Passage, with which the third Article of your Libel against me in Doctors-Commons begins, viz. That about a Twelve-month after the Marriage in the foregoing Article mention'd, and Consummation of the same. He the said John Spinke, finding that the Fortune of his faid Wife was not so great as he expected to have receiv'd with her in Marriage, or that he did not receive it so soon as he expected, did, by Degrees, withdraw his pretended Love and Affections from her, and treated her with an Indifferency and Disrespect, which he had not formerly us'd towards her, with a Delign and Intent thereby to force her to a Consent. that a Fine should be levy'd for the selling of an Estate of about Two hundred Pounds per Annum, in Lands lying in Monmouthshire, in the Principality of Wales, which was given her by the Last Will and Testament of Sir John Williams, Baronet, deceas'd, wherein she was nam'd Executrix which (for the procuring of her Peace and Quiet) The accordingly did, in Hopes and Expectation of receiving a better Usage than he had before treated her with: But instead thereof Cafter be had so secur'd her said Fortune to himself ) He the said John Spinke did treat the faid Party Proponent his Wife, with the greatest Barbarity and Cruelty imaginable, by striking and beating her on the Face, so that it was all over discolour'd with Blackness, &c. That I did, as you in and by the abovecited Passage of your Libel acknowledge, shew so much (at least) Love and Affection for you, as that I did not treat you with an Indifferency and Difrespect, during the Space of the first Twelve months after we were marry'd, is undeniably Truth: But my, about the End of that Space of Time, by Degrees, withdrawing my pretended (as your Libel calls it) Love and Affections from you, and treating you thence forwards with an Indifferency and Difrespect, neither was, nor could be, for either of the Reafons your Libel suggests, viz. either my finding your Fortune was not so great as I expected, or, that I did not receive it so soon as I expected: For, as is evident from various Parts of this Discourse, (which so far as Page 72, was actually printed off, before your Libel was exhibited) I had not been marry'd to you so long as One Month (nor, indeed, One Week) before I both knew that your Fortune would not be to great as from your own Report of it, I expected,

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expected, and that I should not of a long Time (if ever) receive any of it; and that too, if at all, by the Assistance of the Law. But the Truth of the Matter is, that I having marry'd you on the third Day of July 1705, notwithstanding my presently discovering you was a notorious Cheat, and notwithstanding also my suffering Imprisomment, &c. by Means thereof; yet, hoping you would prove an industrious and good Wife, I treated you with all the Civility, nay, Love and Affection, that I take to be due from a kind Husband to a blameless Wife, until the beginning of August 1706, which is about the Length of Time your Libel suggests; at which Time, as I have before set forth at Page 9. Gc. I came to the Knowledge of your scandalous Intrigue with your dear Tommy the BUM, which was, indeed, the true Cause of my first withdrawing my (you may call it Pretended, if you please) Love and Affections from you, and treating you with an Indifferency; and your carrying on that Intrigue, and fo far departing from the Duty of a Wife, as in Pages 10, 11, 12, 13, 14, 15, 16, 17, and 18 of this Letter, has been related, was the true Caule of my putting you on joining with me, in levying a Fine for fettling fuch Interest as we had in Kavenkila Estate, on Mr. Cave for my Use; as Mr. Cave, whom I then made privy to the Matter, can inform you. And your treating me, as I have before (p. 18 and 35.) declard, with Infolence and ill Language, when I made known to you what I knew of your having for some Months carry'd on that scandalous Intrigue with Brooker, introduc'd the Treatment you receiv'd from me, that your Libel, in the Passage before cited from it, calls Barbarity and Cruelty: But that that Treatment of you, who had been so much of a Cheat to me, and who had so scandalously manag'd an Intrigue with a BUM, and who too had the Impudence to revile me, to my Face, when I told you of it, can justly be term'd either Barbarity or Cruelty, I do not yet believe.

§. 22. The Beginning of this Letter very truly informs you, that your having put me into Doctors-Commons, occashon'd my writing it; and it was really wrote and printed off, so far as Page 72, before your Libel was exhibited. And if what it contains from its Beginning to that Page,

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be supported by the Proofs made in this Cause, began by your felf, I can't by any Means be suspected of having done you Wrong in that Part of it; and, indeed, all that follows Page 72, is but explanatory of what went before, So that your Libel being now exhibited, Witnesses produc'd, examin'd, and Publication pass'd, I can't forbear transcribing such Passages from the Proofs, as support the History and Character I have given of you; because some Persons may suspect my Veracity, who will yet give Credit to Witnesses examin'd upon Oath. The only Person you have produc'd, and examin'd, that had any Intimacy with you before I marry'd you, is Mr. Foseph Wilson, that marry'd your Sifter; and, by that Means, as he depos'd in his Examination on your Libel, became acquainted with you about 18 or 19 Years ago. This Mr. Wil-Jon, being on the third of December 1711 examin'd on your Libel, was, on the same Day, also examin'd on certain Interrogatories exhibited by me; to which he an-Iwer'd Articulatim on Oath, as follows, viz.

Ad 1m. That the Producent's Father, as he hath heard, and believes, was by Trade a Taylor; but knows not kow he educated her, what Fortune he left her, or what he was worth when he dy'd; and this Respondent hath heard, and believes, she was put out an Apprentice to one Thomas Wayland, a Wyer-Drawer; but believes she did not stay long with him.

Ad 2m. That this Respondent did know Sir John Williams interrogate, and knew him about twelve Years, and became first acquainted with him by Means of the Producent, who was his House-Keeper; and this Respondent hath heard, and believes, that they liv'd and cohabited together for 18 or 19 Years; and this Respondent believes they us'd to lye together, he naked with her naked, and he alone with her alone, at his Chambers in Grays-Inn, and afterwards at one Mr. Wilson's, in Surry-Street in the Strand, as also at several other Places in and about London, which he cannot now recollect. And this Respondent has heard, and doth verily believe, that during the Time of their so cohabiting together, she did believe and know, that the Said Sir John was marry'd to a Lady then alive, and a Person of Honour, being the Lord Pembrook's Daughter; and this Respondent hath heard the Producent

cent say, that she was also marry'd to the said Sir John Williams.

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Ad 3m. That the Producent, some Years since, and, as he believes, about the Year 1692, did pretend her self to have been deliver'd of a Female Infant, which she pretended was begotten on her Body by the said Sir John Williams; and this Re-spondent very well knew such Child, and knows that the said Sir John Williams own'd the Said Child, and took Care about its Education, by keeping such Child in his own Lodgings, and putting it to School, and providing for it with Victuals and Cloaths. And this Respondent hath seen the faid Sir John Williams's Will, wherein he mentions the faid Child as a Daughter of his, begotten on the Body of Elizabeth Pritchard (the Producent); and this Respondent also knows, that one Alice mas taken by the Said Sir John Williams to be that Child's Dry Nurse, and that she continu'd several Years so to be. And this Respondent believes, that such Child was about twelve Years of Age when the said Sir John Williams dy'd; and knows, that such Child us'd to call the said Sir John Williams Father, and her (the Producent) Mother. And this Respondent believes, that such Child was not begotten by the said Sir John, ner born of the Body of the Producent; this Respondent having heard her own, since the said Sir John's Death, that it was not her Child. And this Respondent kath heard, and believes, that such Child was borrow'd of one Chambers, a poor Taylor's Wife, who liv'd in the Mint, and fobb'd on the said Sir John by the Producent. And this Respondent knows, that the said Mrs. Chambers now keeps such Child, and owns it to be her own. And this Respondent bath heard it said, that she did, some Time before the Birth of the said Child, fob on the said Sir John ANOTHER Child which dy'd; and this Respondent never heard, nor does he believe, that ever any Child was born of her Body.

Ad 4m. That this Respondent hath heard the said Sir John say, that he was once catch'd in Bed with the Producent by another Man; upon which, a Quarrel arose between such Man and the said Sir John; but when the same happen'd, or where, or who such Man was, he doth not now remember.

Ad 5m. That this Respondent hath very often heard the Producent scold, curse, and swear at the said Sir John, and P 2

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fall him several ill Names, as Dog, Rogue, Villain, and such like Names; and this Respondent hath heard, and believes, that in her Passion she would throw Knives and other Things at him in a surious Manner; and this Respondent believes, at some of the Times wherein she hath so scolded at the said Sir John in this Respondent's Presence, she might be in Drink.

Ad 6m. That this Respondent hath heard, and believes, that the Producent was, about 13 Years since, bound with Sir John for forty Pounds to one Charles Pledwell, an Apothecary in Norfolk-Street, and a Creditor of the said Sir John's, being ready Money borrow'd of him; and this Respondent hath heard, and believes, that the said Sir John did make over

Some Estate in Wales to her in Trust.

Ad 7m. That this Respondent hath heard, and believes, that the said Sir John did make the Producent Executrix of his Last Will and Testament, and thereby bequeath'd to her all his Interest in an Estate in Monmouthshire, call'd Kavenhila, subject to a Redemption, in Case the Persons enjoying the Same, would pay the Sum of 700 1. to her, which Estate, call'd Kavenhila, he believes to be the Estate mention'd in the Libel, on the which he hath been now examin'd; and this Relpondent hath heard, and believes, that the Persons enjoying the same, were one Roger Williams and Ann his Wife. this Respondent hath heard the Ministrant say, that after his Marriage to her, he purchas'd an Interest in the said Estate of one Gabriel Odingsells, to whom the said Roger Williams, and the said Sir John had convey'd the same. And this Respondent hath heard the Producent and Ministrant say, and believe, that they did, by Deed and Fine, settle their Interest in the said Estate on one Mr. John Cave, as Security for Money due to him from the Ministrant, and then in Trust for him, and his Heirs and Assigns; and that there hath been several Saits in Chancery between the said Roger Williams and his faid Wife, and the Ministrant and Producent, about the faid Estate, and between the faid Ministrant and the faid Gabriel Odingsells. And this Respondent hath heard the Ministrant say, and believe the same to be true, that he did about three Years since sell all his and his said Wife's Interest in the said Estate, to one John Stephens for four hundred and fifty Pounds; and that the said John Stephens did refuse or neglect

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to pay the said Money, until the Ministrant obtain'd a Decree in Chancery for the same, together with Interest for the same. and Costs of Suit; and that the said 4501. with the Interest and Costs of Suit, amounted to Five hundred, forty, and five Pounds. or thereabouts. And this Respondent in February last was present, and saw the Said John Stephens pay the Ministrant 300 1. in Part thereof, and give Security by Bond and Judgment for 2451. or thereabouts, for the remaining Part thereof, to the said Mr. Cave, and to the executing of which Security this Respondent was a Witness. And this Respondent hath heard it from several Person, and believes the same to be true, that one Mr. Thomas Morgan, presuming that the said Money so paid by the said Stephens to the Ministrant, and secur'd to the said Cave for the Producent and Ministrant's Interest in the said Estate, ought to be deem'd the Assets of the said Sir John hath fil'd a Bill in the Court of Chancery, making the Ministrant and the Producent, as the is Executrix of the said Sir John, the said Roger Williams and his Wife. the said John Stephens, and the said John Cave, Parties; but this Respondent doth not know, or ever heard what were the Contents of such Bill any otherwise, than that he therein pray'd to have his Principal, being about 176 1. and Interest due to him by Judgment; and the Interest thereof and Costs. might be paid him out of the Moneys paid by the said Stephens. And this Respondent bath also heard, and believes, that the said John Stephens, about the Beginning of this present Michaelmas Term, fil'd a Bill of Interpleadure, making the said Thomas Morgan, the said John Cave, and the Ministrant, Parties, praying that he may pay the 245 1. into the Court, to the End that the faid Parties might interplead about it, and that it might be paid out of Court to either of the said Parties, to whom the said Court should in Justice deem the same of Right to belong. And this Respondent hath heard, and believes, that the Jaid Stephens hath paid the same into Court, according to the Prayer of Such Bill. And this Respondent believes, that the Ministrant hath expended so much Money about the said Estate, that he is but a very small Gainer ly his ever having any Interest therein, either in his own, or the Producent's Right.

Ad 8m. That this Respondent hath, in and by the Will of the Said Sir John Williams, seen that he hath left to the Producent.

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Producent, and her pretended Daughter Elizabeth Williams, the Sum of Six hundred Pounds, and One thousand Pounds. And this Respondent hath heard, and believes, that he left not Assets sufficient to satisfy such his said Legacies, nor any Part of them; and that he dy'd several thousand Pounds in Delt, and that he left sew or no Assets to pay off and discharge the same, unless the said Estate of Kavenhila. And this Respondent knows, that the said Sir John did for several Years live in White-Fryers, as in a Place of Security from his Creditors; and this Respondent knows, that he was indebted to this Respondent's Brother Two hundred and forty Pounds for Diet and Lodging, which he never paid him.

Ad 9m. That this Respondent hath several Times, within three, four, or five Years last past, heard the Producent call the Ministrant Dog, Rogue, Villain, and such like Names, and curse him behind his Back. And this Respondent, about four Years since, to his best Remembrance of the Time, did hear her say, that she had flung a Mug at him, and had thereby cut

bis Ear.

Ad 1cm. That he believes the Producent was in Debt,

when the marry'd the Ministrant, about forty Pounds.

Ad IIM. That he knows, That the Producent, at the Time of her Marriage to the Ministrant, kept the fobb'd Child predepos'd of, and afterwards brought it Home with her to the Ministrant's Habitation, and the Ministrant maintain'd the said Child, until the Imposture became discover'd. And this Respondent hath heard, and believes, that upon such Discovery, either the Producent or Ministrant went to its real Father and Mother, who then liv'd in the Mint, and that they own'd the said Child to be theirs. And this Respondent knows, they did own it to be theirs, and as such, receiv'd it into their Habitation, and have since kept, and provided for it, he having been several Times with them at their Lodging in the Mint since then, where the Child lives.

Ad 12m.

Ad 12m. That he doth know, that the Ministrant hath with lis own Money purchas'd in a Bond of eighty Pounds, for the Payment of forty Pounds to Mr. Charles Pledwell, in which the Producent was bound with the faid Sir John Williams. And this Respondent also knows, that he did with his own Money, viz. One Pound sixteen Shillings and six Pence, also purchase

purchase three Bonds executed by the said Sir John Williams, to secure the Payment of the Sum of Two hundred and thirty

eight Pounds, or thereabouts.

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Ad 14m. That this Respondent believes, that the Minifrant, presently after his Marriage to the Producent, became engag'd in several Suits in Chancery, concerning Affairs which his Marriage interested him in, and that he therein necessarily expended some hundred Pounds of his own Money: And this Respondent verily believes, that for Satisfaction of the same his occasional Expences, Loss of Time, Trouble, and Perplexities, he never came into so much as Ten Pounds, or the Value thereof, in the Money or Effects of the said Sir John Williams, or of the Producent's, excepting on'y the Said Mo-

ney paid by the Said Stephens, as predepes'd.

Ad 15in. That he doth believe, that the Difficulties the said Marriage brought the Ministrant into, did oblige him to make himself a Prisoner in the Fleet, that he might avoid Actions being brought against him; and this Deponent hath keard the Ministrant say, that whilst he was a Prisoner, she held and carry'd on a Correspondency with one Brooker, formerly a Soldier, and then a Bayliss's Follower; and that she sometimes treated him, and at other Times was treated by him; and that the had lodg'd at a Brandy-Shop in Deptford, which Brooker us'd; and that she bought a Gold Ring, which cost about 28 s. for the faid Brooker; and this Respondent lath once beard her own, when the Ministrant charg'd her with buying the said Ring, that she did buy the same.

Ad 16m. That this Respondent believes, that the Producent, in her Passion, and whilst she liv'd with the Ministrant,

might curse and swear.

Ad 17m.

Ad 18m. That this Respondent bath several Times heard the Producent's Mother wish, that the Producent had never been born, because of her loose Life, and giving kerself over to Passion.

Ad 19m.

Ad 20m.

Ad 21m.

Ad 22m. That he cannot, of his own Knowledge, depose to the Incomes and Profits of the Ministrant; and this Respondent believes, that his Expences in printing and disperfing

sing printed Bills, for Drugs, Medicines, Chymical Preparations, House-Rent, House-keeping, Parish-Taxes, and Servants Wages, and his Disbursements since the Time of his Marriage, have been very chargeable to him; and that by his being oblig'd to neglect his own Business, to attend the litigated Affairs his said Marriage brought him into, his removing from Place to Place, and Disreputation of marrying the Producent, his Practice of Physick hath been much prejudic'd, and his Annual Income thence arising, much lesser than in Times past it had been.

Ad 23m. That he doth not know, or ever heard of any other Matter or Thing concerning the Premises in Question, or any of them which do, or may, relate to the Benefit and Advantage of the Ministrant, any otherwise than as he hath pre-

depos'd, so far as he can remember.

Ad 24m. Reddit veras Causas Scientiæ suæ ut supra.

Joseph Wilson.

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Mr

Con Wil

As this Mr. Wilfon has thewn himself your Friend, in having done more good Offices for you, fince you've liv'd from me, than all your other Relations, and was produc'd by you, not me, for a Witness in this Cause, it must be imagin'd that he favour'd you in the above-written Responses (wherein you are call'd the Producent, and I am intitul'd the Ministrant) to my Interrogatories, as much as be could, without being guilty of Perjury; yet from what is contain'd in his faid Responses, (or Answers) the most material Matters charg'd on you in this Letter, are, in some Measure, prov'd. And I see nothing in his said Anjmers necessary to be explain'd, saving the latter Part of his Answer to the third Interrogatory, and his entire Answer to the fourth. Having in the former Part of his Answer to the third Interrogatory, effectually (tho' I suppote unwillingly) prov'd your having tobb'd one Child (a Girl) on Sir John Williams, he proceeds, and fays, he hath heard it said, that you did some Time before the Birth of that Child, fob on the said Sir John Williams ANOTHER Child which dy'd! By this OTHER Child, Mr. Wilson has told me, fince his Examination, (but not, as I remember, ever before) he meant a Child you procur'd from a Beggar-Woman, and pretended to lie in of at a House in

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or near Red-Lyon-Square in Holborn, where the Parish-Officers finding you out, and threatening your Ladyship (whom they did not know) with Bridewell, unless you produc'd the Father of the Child, or Security to indemnify their Parish from its becoming chargeable thereto, you fent to Sir John Williams, who thought himself its Father, and who (rather than appear himself) prevaild with this Mr. Fofeph Wilson's Brother, John Wilson, mention'd before, (p. 94.) to wait on the faid Parith-Officers, and to give them his own Security for the Indemnification of their Parish; which he did, and thereby rescu'd your Ladyship from the Danger you were in of receiving your just Demerits. Well therefore might Mr. Wilson acknowledge, when ask'd concerning it on Oath, that he has heard of this other fobb'd Child, his own Brother having been Security for it to the Parith; but this Child, it feems, dy'd; and that (I'm told) very young. Whether this was the Child, at the pretended Birth of which Mrs. Davenport (p. 107.) lent youthree Pounds, I am not certain, but I think it was not; for I am told there was yet an OTHER Child, of which you (before the Birth of the before-mention'd Girl, but whether before or fince you pretended to lie in of one in or near Red-Lyon-Square, I am not inform'd) pretended to lie in at a House near the Horse-Ferry in Westminster, and which you also fobb'd on Sir John Williams; and which, it dying about three Years old, he caus'd to be interr'd in Westminster-Abbey. This last mention'd Child, as also Mrs. Chambers's Girl, I am told, the faid Mrs. Davenport (as good a Woman as your felf) help'd you to, and lent you Money to support (p. 107.) your pretended Lyings in. And the ought not (fays your Nurse Alice) to grudge at your never having repay'd her her Money, because you have, since then, appear'd in her the faid Mrs. Davenport's and her Husband's Behalf at the Old-Baily, and there took an Oath which fav'd them both from being hang'd (as some Itill think they deferv'd to have been) for Money-Cippers. Of Mrs. Chambers's Girl, you pretended to lie in at one Mr. Hummens's, in or near Aldermanbury, in the City. The Conclusion of my third Interrogaritory, extorted from Mr. Wilson the Words with which his Answer thereto concludes,

viz. That he never heard, nor does believe, that ever any Child was born of your Body. In the Beginning of his Anfiver to your Libel, he deposeth, That he bath known you for about eighteen or nineteen Years, and first knew, and became acquainted with your by Means of his courting, and marrying your Sifter. Your Sifter having liv'd with this Mr. Wilson, her Husband, from about the Year 1692, until her Death, which happen'd about a Year and half ago, is it probable that you can have been the Mother of any one Child, and he neither have heard of it, nor believe it? Certainly no; especially when it shall have been consider'd too, that your Mother has been his Lodger, as well as your Sister his Wife, for many Years past, if not from the Time of his Marriage. He would certainly have heard as well of your real, as of your pretended Lyings in, if you'd ever had any; at least I am, and I believe I ever shall be, of that Opinion. I proceed now to explain Mr. Wilson's Answer to my fourth Interrogatory, which I inserted, because I sometime before heard, that before you liv'd with Sir John Williams, you was kept as a Concubine by a Dutch-man, who catching (p. 91.) Sir John in Bed with you, turn'd you off. The faid fourth Interrogatory was penn'd in the Words following, viz. Item, Was not the Producent kept as a Concubine by one Van --- an Out-landish Man, during which Time did he not take her in Bed with an other Man, and thereupon deserted and turn'd her off? If yea, when, where, and with whom was The so kept, catch'd, or taken, as you know, believe, or have heard? To which Interrogatory Mr. Wilson, as we have feen before, answer'd, That he hath heard the said Sir John fay, that he was once catch'd in Bed with you by an other Man, upon which a Quarrel happen'd between such Man and the Said Sir John; but when the same happen'd, or where, or who such Man was, he doth not now remember. Thus you see that Mr. Wilson was interrogated concerning your being catch'd in Bed with one Man, whilft you was kept as a Concubine by an other Man; and that he hath depos'd, that he hath heard Sir John say, he was once catch'd in Bed with you by an other Man, and that thereupon a Quarrel happen'd between such Man, and him the said Sir folm; and how this can be understood to have happen'd otherwise

other who ceive expre derito that S **speak** that y liams, have, on Si lon's pudene and 1 and c have of thi terrog he ha lain, p. 22 Ear! Quali your vour ain y ome he live 22d I which Anfw Mr xami xhibi

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otherwise than of your being then a Concubine to the Man. who catch'd you in Bed with Sir John, I can't well conceive: Nor can I conceive that Mr. Wilson would have express'd his Answer in the Words he has, had he not understood it so himself, which he has told me he did; and that Sir John Williams was not the only Person he has heard speak of it. I am therefore even compell'd to believe, that you was a Strumpet before you liv'd with Sir Fohn Williams, and to more than one Man at a Time; and that you have, in your Time, fobb'd THREE Children (if no more) on Sir Fohn Williams! And yet, as appears from Mr. Wilfon's Answer to my fifth Interrogatory, you had the Impudence very often to scold, curse, and swear at Sir John, and to call him Dog, Rogue, Villain, and to throw Knives and other Things at him in a furious Manner! as you have often treated me, as may be feen at p. 22, 35, Gc. of this Letter, and as Mr. Wilson's Answer to the ninth Interrogatory doth also prove: For he there deposes, that he hath several Times heard you call me Dog, Rogue, Villain, curse me behind my Back, and own, (as I related p. 22 and 36.) that you flung a Mug at me that cut my Ear! An excellent Lady you, to keep (as you pretend) Quality Company. I think you ought rather to return to your Unkle Wayland, whose Apprentice you was, that by your Labour, at the Wyer-Wheel, you might both mainain your felf, and prevent his being any longer (as for ome Years he has been) a weekly Charge to the Parish he lives in. As to the 12th, 17th, 19th, 20th, 21st, and 22d Interrogatories, they related, it seems, to Matters with which Mr. Wilson was unacquainted, and so he made no Answer to them.

Mr. John Cave being, on the 29th of January 1711-12, xamin'd on the first and second Articles of an Alligation xhibited by me, and admitted in the Cause, answer'd as

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Ad 1m. That he this Deponent hath known, and been inimately acquainted with John Spinke, the Producent in his Cause, for about ten Tears last past, and so became acmainted with him by his the said John Spinke's becoming his Depos nt's Client, he this Deponent being an Attorney

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ney of ker Majesty's Court of Queen's Bench. And this Deponent hath also known the articulate Elizabeth Spinke for between five and fix Years, and knew her as she then became the Wife of the said John Spinke. And he saith, that soon after the said Marriage of them the said John and Elizabeth Spinke, which Elizabeth he hath heard, and believes, was Executrix of the Last Will and Testament of Sir John Williams, Baronet, deceas'd, wherein there was a Devisee of an Estate, call'd Kavenhila, in the County of Monmouth, to her the said Elizabeth, subject to a Redemption, in Case the present Owners, or Possessors thereof, would pay to her the said Elizabeth the Sum of Seven hundred Pounds, he the said John Spinke informing this Deponent, that one Gabriel Oddingfells had some Writings relating to the said Estate, he this Deponent, the said John Spinke, and the said Elizabeth, went together to the Lodgings of the said Gabriel, then at the Bolt and Tun Inn in Fleetstreet, London, to defre him to deliver up such Writings to the said John Spinke, which he the faid Gabriel refus d to do; but at the same Time produc'd and shew'd them Conveyances by Lease and Release, bearing Date on or about the 21st and 22d Days of December 1696, which he then alledg'd were executed by one Roger Williams, and the faid Sir John Williams, deceased, w him the said Oddingsells. And this Deponent then real them over, and thereby found, that by such Deeds the Reversion of the said Estate was settled on the said Gabriel Oddingsells, his Heirs and Assigns, for ever, after the said Roger Williams's Death, he or they paying to Ann, the said Roger Williams's Wife, One hundred Pounds yearly for her Life, in Case she should survive her said Husband. And this Deponent faith, that about July 1705, the faid John Spinke pur chas'd the said Oddingsells's Interest in the said Estate for One hundred and twenty nine Pounds, as he verily be lieves; for that he hath since seen the Deeds of Purchase there of, and was present when the said John Spinke agreed with the said Oddingsells for the Purchase thereof. And this De ponent saith, that some sbort Time before Christmas 1705 to his best Remembrance of the Time, the said Roger William fil'd a Bill in Chancery against the said John Spinke, h Said Wife, as Executrix as aforesaid; the said Gabriel Od dingfells, and others, fetting forth (inter alia) that neithe

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the faid Sir John Williams, nor Oddingfells, ever had and other Interest in the Said Estate, or the Reversion thereof, than abare Trust, and praying that all the pretended Conveyances thereof made by the faid Roger Williams, to the faid Sir John and Oddingfells, might be fet aside, as obtain'd without a valuable Confideration, and only in Trust for the said Roger Williams, and his Heirs, or to that Effect; to which Bill the said John Spinke, and his Wife, were forc'd to put in their Answers, and to file a Cross-Bill against the said Roger Williams, and his Wife, seeking to have affirm'd their Interests in the faid Estate; and pray'd that the faid R. Williams, and his Wife, who were the Possessors, and insisted to be Owners thereof, might pay Seven hundred Pounds to the faid John Spinke, according to the Devise of the faid Sir John Williams in his said Will; and also what other Moneys the said John Spinke had paid, and secur'd to be paid, to the said Oddingsells, for his said Interest in the Said Estate, or be foreclos'd all Equity of Redemption; which Answers and Cross-Bill, this Deponent, as their Attorney, drew up, and put into the Court of Chancery. And this Deponent farther Saith, That the said Roger Williams, and his said Wife, in their several Answers to the said Bill, insisted, that the said Estate was the Paternal Estate of the faid Roger Williams: and that the said Sir John Williams never kad any other Estate, or Interest therein, than in Trust for him the said Roger Williams; and had no Right or Power to charge the faid Estate with Seven hundred Pounds, or with any Sum whatever; of which Answers, this Deponent took an Office-Copy from the Chancery-Office; and thereupon, the said John Spinke was oblig'd to file a Bill in Chancery against the said Gabriel Oddingsells, seeking to have been reliev'd against the said John Spinke's said Purchase from him, (this Deponent drawing and filing the said Bill). And this Deponent faith, that the faid Gabriel thereunto put in his Answer; therein affirming, that he did believe that the said Sir John Williams, or Roger Williams, or one of them, had good Right to convey the Reversion thereof, as had been by them done to him; and that he had, bona Fide, paid more than One hundred Pounds in the Life-time of the said Sir John Williams, on the Security of the faid Conveyance made, as oforefaid, to him by the faid Roger Williams and Sir John Williams

Williams, of the Reversion of the said Estate, and insisted to be paid the said One hundred and twenty nine Pounds, or to that Effect. And this Deponent Saith, That the Said John Spinke having possess'd himself, by Conveyances of Lease and Release, of what Estate and Interest the said Oddingsells had in the said Reversion of the said Estate, and the said Devise relating to the same in the said Sir John Williams's said Will contain'd, having settled what Interest the said Sir John Williams had (if any) therein on the faid John Spinke's Said Wife, (subject only to a Redemption as pre-depos'd) the said John Spinke, and his Wife, were by him this Deponent advis d, by levying a Fine, and other proper Deeds, to unite such Interest as they had in the said Estate, which was in or about November 1706 done accordingly, this Deponent drawing the Deeds for that Purpose, and seeing them executed, and by one of the Said Deeds declaring the Uses of the Said Fine, the said John Spinke and his said Wife's Interests (whatever the (ame were) in the said Estate were settled on this Deponent, as a Security for Money then due from the said John Spinke to this Deponent, or what should become due to this Deponent, and then in Trust for the said John Spinke, and his Heirs and Assigns, for ever, or to the like Effect. And this Deponent farther saith, that pending all the above-mention'd Suits, one Mr. John Stephens having first, as this Deponent believes, marry d the Niece and Heiress apparent of the said Roger Williams, and in the Year 1707 purchas'd the said Roger Williams's and his said Wife's Interest in the Said Estate for Six hundred and eighty Pounds, or thereabouts; and having at the same Time, as this Deponent also believes, taken upon him to abide the Event of the before-mention'd Suits and Controversies, on the behalf of the said Roger Williams, and then still depending between the said Roger Williams and his said Wife, and the said John Spinke and his said Wife, relating to the said Estate; and having, as this Deponent also believes, by Conveyances from the said Roger Williams and his said Wife, gain'd the Possession of the said Estate; and the said Stephens being also well apprized, as this Deponent also believes, that altho' the said Sir John Williams never had any Interest in the Reversion of the said Estate, than a bare Trult (as the said Roger Williams and his said Wife, in their said Answers to the said John Spinke, and his said Wife's

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Wife's said Bill fil'd against them had sworn); and altho' be had also, as this Deponent verily believes, by a Conveyance. wherein he join'd with the Said Roger Williams, convey'd than Trust to Oddingsells; yet, seeing, as he also believes, that the said Oddingsells's said Interest was supported, or rather founded on a Conveyance executed by the said Roger Williams, as well as by the faid Sir John Williams; and that he the said Oddingsells had, bona Fide, (as be had in his said Aniwer to the said Bill, that the said John Spinke fil'd against him, from, and offer'd to prove) advanc'd Money on the Security of that Conveyance; and that the faid John Spinke had purchas'd in the Manner, and for the Consideration, aforesaid, the said Oddingsells's Interest in the said Estate, he the said Stephens could neither compel the Said John Spinke to give nor convey his said Interest in and to the said Estate, without first agreeing with him for the Money he had paid and secur'd to be paid for, and expended about the Interest he kad purchas'd therein; whereupon the said Stephens, as this Deponent hath heard and believes, about July 1708, propos'd to the said John Spinke, to prevent farther Trouble and Expences in Law, to give the Said John Spinke, in full Satisfaction for his Law-Charges with the faid Roger Williams and the faid Ann his Wife, and for his the said John Spinke's and his said Wife's Interest in and to the said Estate, Four hundred and fifty Pounds. And this Deponent hath also heard, and believes, that the said John Spinke did agree to accept the same. And this Deponent hath seen Articles of Agreement between the sid Stephens, and the said John Spinke, whereby the said stephens covenanted to pay the said 4501. on or about the 24th Day of December, 1708. But the said Stephens not laying the same according to the said Articles, he the said ohn Spinke employ'd this Deponent to conmence, and acordingly this Deponent did commence a Suit in Chancery gainst the said John Stephens, to compel him to a specifick erformance of the said Articles. And this Deponent saith, hat soon after Michaelmas-Term, 1710, and on or about he 30th Day of November 1710, the said Cause came to a staring before His Honour the Master of the Rolls, who m pleas'd to decree, that the said Stephens should pay the aid 450 1. to the said John Spinke, and Interest from the lime the same ought to have been paid, and Costs of Suit;

which faid 450 1. and Interests, and Costs of Suit, was then computed by this Deponent, and agreed to by the said Stephens, to amount to Five hundred and forty five Pounds. And this Deponent saith, that he was present, and saw the faid Stephens, on or about the 24th Day of February last past, pay the said John Spinke the Sum of Three hundred Pounds, in Bank-Bills, in Part of the Said Money. And this Deponent then took from the said Stephens a Security, by Mortgage, Bond, and Judgment, for the Payment of Two hundred and forty five Pounds, the remaining Part of the faid Money, on the 25th Day of August last, to him this Deponent, in Part of Money then owing to this Deponent from the said John Spinke; and thereupon, he the said John Spinke, and this Deponent, by Conveyances of Lease and Releafe, bearing Date on or about the 22d and 23d Days of the faid Month of February last, convey'd all their Interest in the faid Estate to the said John Stephens, his Heirs and Assigns, for ever, pursuant to the said Articles of Agreement and Decree. And this Deponent saith, That about this Time Twelvemonth, one Thomas Morgan, of Lincolns-Inn, Gent. prefuming, as this Deponent believes, that the said Money so paid by the said Stephens to the said John Spinke, and secur'd to be paid to this Deponent, for his the said John Spinke's faid Interest in the said Estate, ought to be deem'd the Assets of the said Sir John Williams, did file a Bill in the said Court of Chancery, making the said John Spinke, his said Wife, as Executrix of the said Sir John Williams, the said Roger Williams, and his said Wife, the said John Stephens, and this Deponent, Parties, Setting forth (inter alia) that the faid Sir John Williams being justly indebted to him the said Thomas Morgan in One hundred and feventy fix Pounds, two Shillings and three Pence, be the said Morgan did in Hillary-Term, 1703, recover Judgment against the said Sir John Williams for the said Sum, or the Penalty of double the faid Sum; but never was paid the same, nor any Part thereof; and that the said Sir John Williams dy'd seiz'd in Fee of certain Lands, which he bequeath'd to the Said John Spinke's said Wife, subject to a Redemption in Case the said Roger Wilhams and Ann his Wife, would pay 700 l. to the Said John Spinke's Wife, as Executrix of the said Sir John Williams; and that the said John Spinke's Wife had prov'd his Will, and a terward

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afterwards inter-marry'd with the said John Spinke; and that thereupon the Said John Spinke and his said Wife, had posses'd themselves of all the Said Sir John Williams's Fersonal Estate, and were intitul'd to have the said Real Estate, or the said 700 l. and pray'd that he might be paid his Principal, Interests, and Costs, due on the said Judgment, or to that Effect; this Deponent having taken out a Copy of the said Bill. And this Deponent Saith, That about the Beginning of Michaelmas-Term last, the faid Stephens fil'd a Bill of Interpleadure, (of which this Deponent took a Copy from the Court of Chancery) making the Said Thomas Morgan, this Deponent, and the said John Spinke, Parties, praying that he may pay the said Two hundred forty five Pounds into Court, to the End that it may be paid out again to either the said Mr. Morgan, this Deponent, or the said John Spinke, as the said Court shall in Justice deem the Same in good Right to belong to either the one or the other of them; which Suits are still pending. And this Deponent saith, That there have been fix Suits commenc'd in Chancery, in which the said John Spinke either hath been, or is Plaintiff or Defendant, in Relation to the Said Estate, or the Said 4501. which the said Stephens agreed to give the said John Spinke for his and his Wife's Interest therein; in which Suits, this Deponent hath acted as his Sollicitor. And this Deponent faith, that therefore he verily believes in his Conscience, that the said John Spinke is very much a Looser, and in Danger of being more so, by having had, either in his Wife's Right, or his own, any Interest in the said Estate.

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Ad 2m. That within some Time after the said John Spinke had inter-marry'd with the said Elizabeth, he was arrested by one Anthony Hilton in an Action of Fifty Pounds, as a Debt due to him, contracted by her before Marriage, in which Suit this Deponent was employ'd by him as his Attorney. And this Deponent hath heard, and believes, that he was threaten'd to be arrested by a Surgeon, for some Moneys due from her before her Marriage. And this Deponent says, That one Mr. Norris, one of the Assignees of a Commission of Bankrupcy of a Mercer who liv'd on Ludgate-Hill, and whose Name he does not now remember, told this Deponent, that there was a Debt of Fisteen Pounds due and owing to the said Mercer, for Goods sold and deliver'd to the said Eli-

zabeth before her Marriage to the Said John Spinke, and this Deponent soon afterwards was informed by an Officer of the Poultry Compter, that he had received Orders to arrest him for the same; and thereupon this Deponent, and the said John Spinke, went to the said Mr. Norris, under Pretence to beg Time, that he might enquire into the Matter, which the faid Mr. Norris granted. And he farther faith, That within a short Time afterwards, he the said John Spinke was also threaten'd to be arrested upon a Bond from her in the Penalty of Eighty Pounds, for Payment of Forty Pounds and Interest, bearing Date in the Year 1695, which Bond this Deponent afterwards saw, but hath forgot to whom the same was due; but saith, that he knows the said John Spinke mas forc'd to compound the same. And this Deponent saith, that for and by Reason of such Debts and ill Circumstances, which he believes he was brought into by his said Wife, he the said John Spinke, about Christmas after such his said Marriage, was forc'd and did make himself a Prisoner in the Fleet Prison, London. And this Deponent doth verily believe in his Conscience, that for and by Reason of the said Suits in Chancery by him predepos'd of, and other Suits in Law and Equity, occasion'd by his said Wife, he the Said John Spinke hath laid out and necessarily expended upwards of the Sum of lever Five hundred Pounds. And this Deponent doth also ve-Time rily believe in his Conscience, that in Case the said 545 l. by that kim predepos'd of, shall be adjudg'd in Chancery to be the Af- band fets of the faid Sir John Williams, before the faid Suits now acknowledge pending in Chancery can be ended, it will farther cost him and the Sum of Three or four hundred Pounds, if he can pay out hi or raise the same, which this Deponent believes he is no Ways capable of doing. him t

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Mary Nuby being on the faid 28th of Fanuary 1711-12 nerall examin'd on tome of the Articles of the faid Alligation, in Andons'a Iwer to the faid 4th Article thereof, depos'd as follows, viz. to sca

Ad 4m. That when this Deponent first came to be a Ser- in the vant to the said John and Elizabeth Spinke, they the said Depo John and Elizabeth liv'd together, and so continu'd to live to fore a gether 'till about three Months afterwards; at which Time the faid

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faid John Spinke put her the faid Elizabeth into a Mad-House, fince which Time The the faid Elizabeth hath not liv'd with the said John Spinke her Husband. And this Deponent faith, that within the faid Time of their so living together, as predepos'd, this Deponent observ'd, that she the laid Elizabeth was very much given to Drunkenness, and would be frequently drinking Strong Beer, Brandy, or other Liquors, to a very great Excess. And this Deponent often, within the said Time, hath seen her disgnis'd in Drink twice a Day; and particularly remembers, that one Day, within the Said Time, this Deponent, by her Order, fetch'd her seven Pints of Stout Beer from the Britannia Ale-house in the Old Baily, which this Deponent saw ker drink off. this Deponent, since her living apart from her said Husland, hath twice or thrice seen her in Drink, and, at such Times, she hath come to the said John Spinke's House, and rais'd a Mob of People about his Door. And this Deponent very often, within the said Time of the said Elizabeth's so living with her said Husband, kath heard her abuse him, by calling him, Rogue, Villain, little insignificant Rogue, little insignificant Son of a Bitch, and such like Names; and knows, that it was a very constant Practice with her, if he went abroad, to wish to God that he might never come in again alive. And this Deponent Several Times saw her kneel on ker Knees, within the said Time, and pray to God, that he would fend the Devil to her, that the might make a Contract with him to plague her Hulband. And this Deponent, within the said Time, heard her acknowledge, that she had once flung a Looking-Glass at him, and at another Time a Quart Stone-Mug, wherewith she had out his Ear, so that he was forc'd to send for a Surgeon to dress it. And this Deponent observ'd, that she constantly gave him very ill Language, and endeavour'd all she could to provoke him to be angry; and; if any of the Neighbours, or her Acquaintance, came into the House when he was absent, she generally us'd to rail at him, and said that he kept Whores, and An abus'd her; hereby endeavouring, as this Deponent believes, viz. to scandalize his good Name and Reputation, and to expose him to the World. And this Deponent farther faith, That with-Ser in the Time predepos'd of their so living together, she told this said Deponent Seriously, that she had three Times the Night beto fore arose out of her Bed to look for the said John Spinke's

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Knife in his Pocket, with Intent to cut his Throat whilst be was afleep, but could not find it. And this Deponent thereupon telling her, that she wonder'd she should have such Thoughts, or use such Expressions as she did to her Husband, or to that Effect, she reply'd, that she knew she should not be sav'd, and The did not care what she did, so she might be reveng'd of him, or to that Effect. And this Deponent faith, That on the Night before the said Elizabeth was carry'd to the Mad-House, as by her predepos'd, she the said Elizabeth several Times ran up and down Stairs with a Case-Knife in her Hand, knocking at the Door where he lay, and where he had lock'd himself up to secure himself from her Fury, swearing and cursing, and Saying, Damn him and fink him, she would that Night either kill him, or be kill'd. And this Deponent hath often beard her seriously declare, and I wear to it, that she did design to give him a Dram of Opium, and send him to Hell sleeping, or to that Effect. And this Deponent bath also often heard her very seriously declare, that she would lye with any Porter she could meet with, that her Husband might be pointed at, and said of, there goes a Cuckold, or to that Effect. And this Deponent hath heard her seriously declare, to the Same Effect, to the Said John Spinke himself. And this Deponent very often heard her say, upon her return Home from being Abroad, that she had been with a Fortune-Teller in White-Chappel, to know when her Husband would dye, or whether he kept Whores, and where she might find them. And, to the same Purpose, she hath told this Deponent, that she hath been with one Mrs. Jones in White-Cross-Street, who had told her, that her Husband would dye in Two Months, or Two Years, but she could not tell which; and that she kad told her how she might plague her Husband, by taking her Husband's Urine, a Cat's Heart, and Bulls-Blood, which The the said Mrs. Jones would mix for her, and flick full of Pins, and that she was to give the said Mrs. Jones Eighteenpence for the Composition; and when she had the Heart, the was to put it into a Box, and carry it about her. farther told this Deponent, that one Mrs. Cunningham, who had recommended her to the said Mrs. Jones, had told her, that she the said Mrs Cunningham had had such a Thing from the said Mrs. Jones, and that her Husband was so tormented thereby, that he was forc'd to fly the Kingdom; and

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this Deponent afterwards heard the said Mrs. Cunningham declare to the same Effect. And this Deponent twice went with the said Elizabeth Spinke to the House of the said Mrs. Iones; at which Times, the said Mrs. Jones and the said Elizabeth Spinke were private together, so that this Deponent could not over-hear what they said. And this Deponent farther saith, That on a Morning, happening some short Time after the said Elizabeth had told this Deponent of the Compolition the said Mrs. Jones was to make for her, she this Deponent saw her the said Elizabeth pour some Urine out of a Chamber-Pot in her Chamber, into a Glass Viol; and the told this Deponent, that the same was her Husband's Urine, and that she was carrying it to Mrs. Jones, to make the said Composition for her; and this Deponent saw her put the (aid Viol into her Pocket, and go out of Doors with it; and, upon her return Home again, she told this Deponent, that she had left the said Viol of Urine with Mrs. Jones. And this Deponent saith, That in a short Time afterwards, the said Elizabeth being in the said Mad-House, a Kinswoman or Daughter of the Said Mrs. Jones came to the Said John Spinke's House, to enquire for the said Elizabeth, and told this Deponent, that she came from Mrs. Jones, and had brought something for Mrs. Spinke, which she would not leave, nor declare what it was; and this Deponent therefore believes, that the same was the Composition predepos'd of.

Mary Nuby.

Thus, I conceive, the Matters contain'd in Mr. Wilson's above-written Answers to my 1st, 6th, 7th, 8th, 13th, and 14th Interrogatories, and Mr. Cave's said Answers to the first and second Articles of my Allegation, sufficiently prove, that your Fortune and Circumstances, when I marry'd you, were such as I have represented them in the various Parts of this Letter; and that they brought me into as many Difficulties, Law-Suits, and Perplexities, as I have related. And Mr. Wilson's said Answers to the 2d, 3d, 4th, 5th, 9th, 11th, 15th, and 18th Interrogatories, and Mary Nuby's Answer to the 4th Article of my Allegation, very aptly expose your surious Temper, vicious Inclinations, base Practices, Treachery, Imposition, and scandalous Method of carrying your self towards Sir John Williams formerly,

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ly, and towards me, during the Time you liv'd with me, and, indeed, fince you have been gone from me. And certainly who foever shall read what Mary Nuby has depos'd in her said Answer to the 4th Article of my Allegation, must necessarily conclude, that 'twas high Time to confine you to a Mad-House: For 'tis not, I think, probable, that any Woman in her Senses can be guilty of fuch Actions, Menaces, and Deportment of her felf, as the has therein depos'd concerning you. And I, of my own Knowledge, know that most of the Matters Mary Nuby has depos'd concerning you, are (as I firmly believe the rest) Truth; particularly that you, disorder'd with Drink on the Night before I carry'd you to the Mad-House, often fwore you would that Night either kill or be kill'd; that you threaten'd to give me Opium, &c. And I faw the Girl Mrs. Fones fent (the next Day, as I remember, after you was fent to the Mad-House) with, as I suppose, the Cat's Heart the had, it feems, prepar'd (at your Request) with my Urine, Bulls Blood, and Pins, to bring me, for your good Ladyship's Pleasure, under some bodily Torture and Uneasmess. In the second Part of Mr. Glanvil's Saducismus Triumphatus, (p. inted 1700.) there are Extracts of Examinations of (Perfons reputed) Witches, taken (as is said) on Oath, in the Year 1664, before a then Justice of the Peace, wherein it appears from those Witches Confessions, that oftentimes, when some one of them desir'd to torment, or, as we call it, bewitch a Person, such Witch us d to carry an Image made of Wax with her to the Place where those Witches were wont, at certain Times, to meet the Devil, who would take fuch Image into his Hands, and, anointing it (by way of Baptisin) with Oil he brought with him, call it by the Name of the Person the Witch that brought it wanted to afflict, and then stick a Thorn into it; after which, the Witch that defir'd to afflict the Person by whose Name that Image after its faid Unction was call'd, fluck into it another Thorn, faying, A Pox on thee, I'll spite thee. ciu'd ter which, according to their faid Confessions, it was in that by fu Witch's Power to torment such Person after a most terriment ble Manner, sometimes unto Death. I neither know, nor Hour am at all follicitous to know, whether this Mrs. Jones ather carry'd her prepar'd Cat's Heart, as those Witches own'd Ithu they panion

they did their Images of Wax, to receive the Devil's Un-Etion; or whether the was only a Cheat, or a real Witch. that is, one who had formally made a Sale of her Soul to the Devil; and, in Consideration thereof, had receiv'd an Affurance from him, that he would either vex, torment, or destroy (as she should desire) the Person, whose Urine she should with a Cat's Heart, Bull's Blood, and Pins, or after any Manner, agreed on between the Devil and her, make Use of: Nor yet am I, on this Occasion, sollicitous to be refolv'd, whether they who affirm, or they who deny the Possibility of Witchcraft, be right in their Notion; nor even, whether there be, by natural Means, a Possibility, which some also deny, and others strongly affirm, that Urine may be so manag'd by them skill'd in the Secrets of Nature, as to give the Person who made it, very great Uneasiness, if not (as some say) to occasion his or her Death. I fay, as to all, or any of these Matters, I am not, on this Occasion, sollicitous to be truly inform'd, because 'tis plain that you firmly believ'd, that I might and would be perplex'd and tormented by the Use Mrs. Fones would make of my Urine; otherwise, you would never have carry'd it her, and have agreed to give her Eighteen Pence for the Cat's Heart prepar'd with that, Bulls Blood, and Pins; fo that whether the Mischief design'd me, was, or was not possible, by the Means us'd, to be accomplish'd, your Good Will and Honesty, or rather Ill Will and Villainy, was the same. It was not without Reason, that Mrs. Jones manag'd this Affair with Privacy; for, could good Proof have been made thereof, by a Statute made against practising Witchcraft in the Reign of our King Fames the First, and still, for ought I know, in Force, the would, on my thereupon dying, becoming lame, or being injur'd in my Health, have been liable to have suffer'd Death without Benefit of Clergy; and in Case no Damage had thereby acciu'd to me, by that Statute, her Attempt at injuring me, by fuch Means, render'd her liable to one Year's Imprisonment without Bail, and to be four Times pillory'd for fix Hours at a Time. In either of which Punishments, had either of them been for this Crime of hers inflicted on her, I think you, her Employer, ought to have been her Companion. However, what you did towards this intended

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Witchcraft Affair, and your threatening my Life by the other Means mention'd in Mary Nuby's Depositions, may, I conceive, vindicate my causing you to be confin'd in a Mad-House, in order to my having the Opinion of a Person skill'd in the Cure of Lunaticks concerning you.

The faid Mary Nuby, being at the Time before-mention'd examin'd on a certain Interrogatory exhibited by you, anfwerd as follows, viz. That the Ministrant, as the believes, continu'd about fix Weeks or two Months at Newington-Buts: and this Respondent bath heard the Producent say, and believes the same to be true, that he paid a Guinea Entrance, and Nine Shillings a Week during the Time of her Stay there; and that he allow'd her One Shilling a Week for Strong Drink; which Money this Respondent generally carry'd thither Weekly, by his Order. The receiving the same from him.

Mary Nuby.

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This Answer to your Interrogatory, seems a Proof, that during your Confinement to the Mad-House, you was not, as your Libel suggests, treated with Cruelty and Barbarity; for Nothing but a Desire of having you live easy there, could induce me to allow you at Newington-Buts (that is, at the Mad-House) One Shilling a Week for Strong-Beer. And had your Interrogatory requir'd it, she could have depos'd to the whole Account I have given of that Matter at the 24th Page of this Letter; whence it would, I conceive, have evidently appear'd, that I only aim'd at (p. 38.) your Cure, or Reformation. But you only aim'd at proving what I paid for your Maintenance there, in order to shew what Alimony I'm able to afford you; and the could not answer Questions she was not ask'd.

On the 13th of March 1711-12, your Canse came to an my, we Hearing, and (as I did not desire but that you might) in an you obtain d a Divorce by Reason of Cruelty. But Part of obliging the Judge's Decretal Order (for such it was, and not a Agreed Sentence) being, as my Counsel advis'd me, injurious to me, Answe I, as is customary in such Cases, presently, by my Prostor, I Troub enter'd an Appeal in the Archbishop of Canterbury's Court of y, with Arches, and order'd a Process of Inhibition and Citation to the taken out of that Court: which Process was served on ed you be taken out of that Court; which Process was serv'd on led yo

you by one Sutliff, whose Affidavit follows, viz.

John

ince,

John Sutliff, of the Parish of St. Giles's in the Fields, in the County of Middlesex, Ale-house-keeper, maketh Oath, That he, on the Twenty fifth Day of March last past, Serv'd a Process of Inhibition and Citation, issuing out, and under Seal of the Court of Arches of the Arch-Bishop of Canterbury, on Elizabeth the divorc'd Wife of John Spinke, at her Lodgings in High-Holborn; and that as soon as he had so done, The the faid Elizabeth follow'd him the faid John Sutliff to his House, and into the Room where the faid John Spinke was in Company with divers other Persons; and that as soon as the was in the Said Room, without having receiv'd any previous Provocation, either in Words or Actions, from the Said John Spinke, or from any other Person, she the said Elizabeth took up a Chamber-Pot about half full of Chamber-Lye, which Chamber-Lye she furiously threw directly on his the said John Spinke's Face, and us'd much ill Language towards him the faid John Spinke, him this Deponent, and divers other Persons in his this Deponent's House; and then went into the Street, and rais'd a Mob of above an hundred People about his this Deponent's Door, and hurl'd Stones at his Windows.

Dictus Johannes Sutliff, juratus erat super veritate dicta Attestationis, die 16 Aprilis Anno Dom. 1712. coram me,

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John Sutliff.

J. Exton,

The last Time before this, that I was in your Company, was in June, 1711, when you and I join'd (p. 50.) ht) in an Answer to Mr. Morgan's Bill; and altho' you were of oblig'd, by the fixth Article, (p. 29.) of our Articles of a Agreement, at my Request, to join with me in any such ne, Answer, yet you then insisted to be gratify'd for your frouble, and I thereupon presented you, for that Civiliof ty, with a Guinea, and a Glass of Wine, at the Horn and to Horse-shoe Tavern in Chancery-Lane. And I having treaon ted you so civilly then, and not been in your Company ince, you certainly ought not, even altho' I had given

you just Cause, as I conceive I did not, to commence your Suit in Doctors-Commons, to have treated me now in such Manner as Mr. Sutliss has very truly depos'd concerning you. And you are so far from being asham'd of it, that you, I'm told, some sew Days after, ask'd one that was then in my Company, how I relisted the Chamber-pot? It must be own'd, that this Action of yours is pretty agreeable to the Deportment you are reported to have usually exercis'd towards Sir John Williams in his Life-time, and that you have us'd towards me ever since I detected your Intrigue with that scandalous Fellow, Brooker. And, indeed, I know not well what other Deportment can be expected from a Lady, whose Education was in a Shed amongst rude Parish-Children in Wyer-drawing, and who has always been us'd to the Conversation of rude and lewd Perions.

## Spinke Vir, contra Spinke Mulierem, May 26. 1712.

Which Day appear'd personally Benjamin Perkins, of the Parish of St. Giles's in the Fields, in the County of Middlefex, Sanyer; and being sworn upon the holy Evangelists to depose the Truth, did swear and depose, That he this Deponent hath, since the Commencement of this Suit in Doctors-Commons, seen in the Hands and Possession of Elizabeth Spinke, one of the Parties in this Cause, several Pieces of Gold and Silver; and that he, this Deponent, hath carry'd a Guinea in Gold to Mr. Roberts, her Proctor, to carry on the Said Cause. And he, this Deponent, hath heard the said Elizabeth say and declare, that the said Cause hath cost her out of her own Pocket seventeen or eighteen Pounds, or to that Effect. And this Deponent farther saith, That he hath heard, and believes, that the said Elizabeth lives and maintains her felf by felling Pomatum, Powder, and such like Goods in the Country. And that the Said Elizabeth now lodges in thu Deponent's House, and so hath done for several Months.

Juratus erat corm me,

Benjamin Perkins.

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In the thirty fourth Page of this Letter, 'tis faid, that on Friday, Sept. 28. one Dench brought to your Brother Wilson's ten Pounds for your Use, and left it, you not being in the Way, with Attorney Sellick, (who, by the by, I this Day, May 31. 1712. heard was some Time ago a Prisoner in Newgate, and that he now lives by B-llying and Sh-ping, and not by regularly practifing the Law as an Attorney; and I the rather believe this Relation concerning him to be Truth, because I have always observ'd you to love the Conversation of rascally Fellows.) Brother Wilson, who inform'd me of the said Sum of ten Pounds being brought to his House for you, told me then also, that you said Mr. Dench, the Maulster, had lent you that Money to carry on your Suit then commenc'd against me. I, by one of my Interrogatories, caus'd Mr. Wilson to be examin'd about this Matter: He gave no Answer to that Interrogatory, of which I ask'd him the Reason; and he then assur'd me, that that Sum of ten Pounds was all your own Money; and that you only caus'd a Man, who you faid was Mr. Dench, to bring it to his House, and leave it there for you, as if lent to you, for the aforesaid Purpose, to the End that he, by your Directions, might (as he did) tell me of it; and that I, finding People so ready to assist you with Money, might be frighten'd into a Compliance with you, and voluntarily allow you twenty Pounds a Year. Now, seeing you could not only live well on the five Shillings a Week I allow'd you, but could lay Money by; and had, by fo doing, gotten ten Pounds (for ought I know more than twenty Pounds; how else can the Suit have cost you, out of your own Pocket, seventeen or eighteen Pounds?) before-hand, it certainly behov'd you to have kept to the Articles of Agreement (p. 27.) made between us, and to have allow'd me to be as easy as the bad Circumstances you'd brought me into, would admit of, that I might with Alacrity have continu'd that Allowance. But for you, whilst you'd so much Money by you, to make it your Business (p. 32.) to rail at me, and those of my Acquaintance, wherever you went; and upon my fending you Word, that unless you'd forbear so doing for the future, I'd not continue In that Allowance, to apply immediately, even the very next

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Day, to the Officers of the Parish I live in, to have had me taken up by a Constable, and carry'd before a Magistrate. for refusing to allow you a Maintenance; and, failing in that, to cause me to be cited into Doctors-Commons, before the then next Month's Pay became due, (for on Aug. 28) you receiv'd 20 s. from me, and no more would have been due, by the Articles, until Sept. 25. and I was cited (p. 34.) into Doctors-Commons on Tuesday, Sept. 18.) I say; for you to have acted thus towards me, who have fuffer'd fo much by Means of my Inter-marriage with you, Thews you, in my Opinion, unworthy of ever being Miltress of ten Pounds or ten Shillings again whilst you live. But you'd been threat'ning me for more than a Twelve-month before with a Suit in Doctors-Commons, in Case I would not augment my Allowance. Five Shillings a Week being (you faid) too little for a Gentlewoman to live on, that lives separate from her Husband: I grant it; that is, in Case the Husband be in good Circumstances; otherwise, I conceive, five Shillings a Week may be esteem'd a good Allowance, even for a Gentlewoman, which I can't allow you to be: For your Father, before he marry'd, was (I'm told) but a common Soldier in Oliver's Army; and after he marry'd, became a Journey-man Taylor: Your Mother, before the marry'd, was a Maid-Servant, and now the is fourfcore Years old, lives partly by her Labour, and partly on Charity. Your Uncle Wayland receives of Cripplegate-Parish six Shillings monthly, towards the Support of himself and his Family; another Uncle of yours is, I'm told, Labourer to a Country Bricklayer, and another a Gentleman's Coach-man! But I much question whether any one Relation you have in the World be really worth half so much Money as this Suit of yours in Doctors-Commons will have cost me. Where then is your Gentility, that should excuse your doing something towards your own Support? Mr. Perkins, indeed, has depos'd, that he has heard, and does believe, that you now live and maintain your felf by felling Pomatum, &c. in the Country : But feeing I have never heard any Thing of it, by any other Person whomsoever, I am very suspicious that he is milinform'd in the Matter; and that probably by some Person or Persons to whom you your self oftentatioully

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oftentationfly made such Reports concerning your self, without having been in the least concern'd in such Industry. I verily believe your Design is ever to live Gentlewoman-like solely at my Cost, in which probably you may meet with a Disappointment. The decretal Order, pronounc'd on the 13th Day of March last by Dr. Newton, Judge in the Confistory-Court of the Bishop of London, does indeed affign you a fufficiently exorbitant Alimony: But I have, you know, appeal'd, as I suppose he himself expected I would, to the Court of Arches for Relief in that Cafe. And I think it but reasonable to expect, that either that Court, or the Court of Delegates, to which an Appeal lies from the Court of Arches, will so far reduce the Alimony Dr. Newton assign'd you, as that you will be necessitated, for the Time to come, to do something towards your own Support and Maintenance. In the mean Time you may indeed boast, that you've intirely gain'd the main Point, a DIVORCE: For I hereby give you my Word, that I never will appeal from, nor complain of that Part of Dr. Newton's said decretal Order, which pronounces you and me SEPARATED or DIVORC'D from each other; fo that that Part of the faid decretal Order (make your best on't) stands as firm as you your felf can wish or defire. I'll only farther take Notice, that during the Lifetime of your (if you're to be believ'd) first Husband, Sir John Williams, you went altogether by the Name of Mrs. Elizabeth Pritchard; and if your Love for your Paternal Name was fuch, that you would not quit it during your Cobabitation with your first Husband, it may justly be thought that you'll reassume it now you are divorc'd from your fecond; I may probably therefore highly oblige you, in bidding you, by the Name of Mrs. Elizabeth Pritchard.

July 12. 1712.

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Farewell, and adieu,

7. SPINKE.

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## APPENDIX

TO A

## LETTER,

Truly representing

## A Matrimonial Case.

In a LETTER to

Mr. JOSEPH WILSON.

SIR,



OU have several Times told me, that, in your Opinion, a Reconciliation between me and the Woman from whom I'm now divorc'd, would be for the Satisfaction and Advantage of her and me; and you have there-

upon often recommended the same to my Consideration, and express'd your Wishes for its Accomplishment: And the like Entertainment I have sometimes met with from some few other Persons on this Subject. To be quit of which.

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Mall impo which, for the future, and to give you, them, and all the World, to whom the Knowledge of this Matter shall come, Satisfaction therein, I think it necessary for me to shew,

1. For what Purposes Woman was created, and Marri-

age ordain'd.

2. The Improbability of its ever having been in the Intention of Betty Pritchard to be serviceable to me, in Relation to any of these Purposes

tion to any of those Purposes.

3. That should I come to a Reconciliation with her, I can't rationally suppose she could and would be serviceable to me to (so much as) any one of them.

4. My Opinion concerning the ancient and modern

Practice of Divorce.

5. That I am not, in Point of Conscience, concern'd to seek a Reconciliation with her.

6. That Interest and Religion oblige me to reject a Re-

conciliation with her, should she desire One.

1. As to the Purposes or Causes for which Woman was created, and Marriage ordain'd. I'll begin with the Account that Moses has given of it, Gen. ii. 18. And the Lord God said, It is not good that Man should be alone; I will make him an Help-meet for him. The marginal Reading, is, an Help as before him. Dr. Patrick, Bishop of Ely, in his Commentary on Geness, explains this Verse in Manner sollowing:

And the Lord God [aid,] That is, by his wife Counsel and

immutable Decree, he establish'd this Order.

It is not good that Man should be alone.] Uncomfortable to want Society, and unfit there should not be an Increase of Mankind. Concerning which, Plato hath left these wonderful Words, L. vi. de Legibus: This is the Encouragement to Marriage, not only that human Race may be perpetuated, but that a Man may leave Childrens Children behind him when he is gone, to serve God in his stead.

I will make him an Help,] For all the Necessities and Uses

of Life.

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Meet for him, or, as before him, In whose Company he shall take Delight; so the Hebrew Phrase, as before him, imports, being as much as answerable to him; every Way fitted.

fitted for him; not only in Likeness of Body, but of Mind, Disposition, and Affection, which laid the Foun. dation of perpetual Familiarity and Friendship. Or, she shall always be ready to observe and serve him: For to stand before any one, in the Hebrew Language, fignifies

Readiness to do what is desir'd.

And this meet Help, Verse 22. gives us to understand was a Woman, whom God made of a Rib he took from Adam, and then brought her to him. Not meerly, fays the faid Bishop of Ely on the Place, by conducting her to the Place where he was; but the Divine Majesty (which now appear'd to Eve) presented and gave her to him to be his Wife. God himself made the Espousals (if I may so speak) between them, and join'd them together in Mar-

Ver. 23. And Adam Said, This is now Bone of my Bone, and Fiesh of my Flesh.] Now, indeed, says the faid Bishop of Ely, in the Person of Adam, I have found, what I could not fee before among all God's Creatures.

another Self.

She shall be call'd Woman, because she was taken out of Man. Partaker of my Name, as the doth of my Nature: For

he call'd her Isscha, as he was call'd Issch.

Ver. 24. Therefore shall a Man leave his Father and Mother, and cleave to his Wife, ] Cohabit with her rather than with his Parents, (if they can't all dwell together) and be join'd to her in the closest and most inseparable Affection, as if they were but one Person, and had but one Soul and one Body: Which is the Meaning of the next Words.

And they shall be one Flesh, ] Most intimately conjoin'd in intire and inseparable Love; which arose from the singular Union of the Flesh of our first Parents, one of them being

taken out of the other.

And by the 26th, 27th, and 28th Verses of the first Chapter of Genesis, we find, that as soon as God had created Man and Woman, He bless'd them, and said unto them, Be fruitful, and multiply, and replenish the Earth, &c.

Now, I humbly conceive, the above-mention'd Paffages of Scripture, according to the faid Bishop's Orthodox Explanation of them, evidently shew, That it was the Delign and Decree of Almighty God, that every Man's

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Wife should afford him a comfortable Society, in which he might delight; should be of Use to him in the Propagation of Children; and should, even as another Self, be chearfully and obediently affiltant to him in all his Affairs. Whoso findeth such a Wife (Prov. xviii. 22.) findeth a good Thing, and may justly be faid to obtain Fav ur of the Lord: For such a prudent Wife (Prov. xix. 14) is from the Lord. Such a Wife may well be call'd an Help-meet for Man. Such a meet Help must needs render a Man happy. And fuch a meet Help was Eve defign'd for Adam; and as such a meet Help Adam receiv'd her, and call'd her his Wife. And thus far the Matter was transacted in the State of Innocency. In the beginning of the third Chapter of Genefis, we find this Woman and the Serpent enter'd into a Confabulation about eating of the Fruit of the Trees of the Garden, particularly of the Fruit of the Tree in the midst of the Garden, which God (ver. 3.) had commanded Adam and his Wife neither to eat nor to touch. Notwithstanding which, she, at the Serpent's Infligation, took (ver. 6:) of the Fruit thereof, and did cat, and gave also to her Husband with her, and he did eat. This Difobedience of the Woman, and, with her, of her Husband, occasion'd (or rather was) the Fall of Mankind. After which, God faid (ver. 16.) to the Woman, In Sorrow shalt thou bring forth Children: And thy Defire shall be to thy (or, as it is in our Margin, subject to thy) Husband, and be shall rule over thee. Thus Woman, who was intended, at her Formation, for an Help-meet for Man, and confequently to have been, even in Case Mankind had kept their first State, subordinate to him, immediately after the Original Transgression, was doom'd to an intire Subjection to her Husband. And that, says Bishop Patrick on the Place, because the had not given a due Regard to him; but did eat the forbidden Fruit, without staying to consult him, and ask his Advice. And that the Duty and Subjection of every Wife to her own Husband, continue to be, and are the same that were due from Eve to Adam after the faid Original Transgression, is very evident, 1st, From the Form of Marriage now in Use in the establish'd Church of England: For thereby the Woman is oblig'd to folemnly promise, that the will honour love, obey, and ferve

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her Husband as long as they both shall live. 2dly, From divers Paffages in the New Testament, viz. 1 Cor. xiv. 34. Let your Women keep Silence in the Churches: For it is not permitted unto them to speak; but they are commanded to be under Obedience, as a'fo faith the Law. Ephel. v. 22, 23, 24, 33. Wives submit your felves unto your own Husbands, as unto the Lord. For the Husband is the Head of the Wife, as Christ is the Head of the Church, and he is the Saviour of the Body. Therefore as the Church is Subject unto Christ, so let the Wives be subject unto their own Husbands in every Thing. And the Wife see that she reverences her Husband. Col. iii. 18. Wives Submit your selves unto your own Husbands, as it is fit in the Lord. I Tim. 11. 11, 12, 13, 14. Let the Women learn in Silence with all Subjection: But I Juffer not a Woman to teach. nor to ulurp Authority over the Man, but to be in Silence: For Adam was first form'd, then Eve: And Adam was not deceiv'd, but the Woman being deceiv'd, was in the Transgref-Tit. ii. 4, 5. Teach Wives to love their Husbands, to love their Children, to be discreet, chast, Keepers at Home, good, obedient to their own Husbands. Thus far St. Paul: and that other great Apostle St. Peter inculcates the same Doctrine, I Pet. iii. 1, 2, 3, 4, 5, 6. Likewise, ye Wives, be in Subjection to your own Husbands, whose adorning let it be not that which is outward, of plaiting the Hair, of wearing of Gold, or of putting on of Apparel; but let it be the kidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which in the Sight of God is of great Price. For after this Manner in old Time, the holy Women also, who trusted in God, adorn'd themselves, being in Subjection to their own Husbands, even as Sarah obey'd Abraham, calling him LORD; whose Daughters ye are as long as ye do well. I readily acknowledge, that the Duties between Husband and Wife, are, in some fort, reciprocal; and that both the Form of Marriage, now in Use in the establish'd Church of England, and the Apostles, have given Husbands, as well as Wives, their Duties in Charge, In the faid Form of Marriage, the Husband promifes to love, comfort, and honour his Wife. And, faith St. Paul, Ephes. v. 25. 28. Husbands love your Wives, even as Christ also lov'd the Church, and gave himself for it. So ought Men to love their Wives, as themselves: He that loveth his Wife, loveth

loveth himself. Col. iii. 19. Husbands love your Wives, and be not bitter against them. Likewise St. Peter, I Pet. iii. 7. Likewise, ye Husbands, dwell with them [your Wives] according to Knowledge, giving Honour unto the Wife, as unto the neaker Vessel. And doubtless, the most tender Love, respectful Honour, and all the Comforts and Endearments that Man is capable of affording Woman, are justly due from every Husband to his Wife, whilft she comports her felf towards him in fuch a Manner as her Duty requires. But the that voluntarily and customarily recedes from her known Duty towards her Husband, absolves her Husband from his Duty towards her, ceasing in very Deed to be his Wife. The Compiler of the Form of Matrimony contain'd in our Book of Common-Prayer, designing to inform Persons entering into the State of Marriage in their Duty, fays, There are three Causes for which Matrimony was ordain'd, viz.

First, It was ordain'd for the Procreation of Children, to be brought up in the Fear and Nurture of the Lord, and

to be a Praise to his holy Name.

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Secondly, It was ordain'd for a Remedy against Sin, and to avoid Fornication, that such Persons as have not the Gift of Continency might marry, and keep themselves undefil'd Members of Christ's Body.

Thirdly, It was ordain'd for the mutual Society, Help, and Comfort of each other in Prosperity and Adversity.

I shall not expatiate on these several Causes for which our Compiler says Matrimony was ordain'd, and shew what particular Duties are comprehended under each of them; but presuming them (as they undoubtedly are) comprehensive of all the Purposes for which Woman was made, and of the Causes for which Marriage was instituted, I'll proceed to shew,

adly, The Improbability of its ever having been in the Intention of your former Wife's Sister, to whom I was marry'd, and from whom I am divorc'd, to be serviceable to me in relation to any of those Purposes. A Certainty that she never had it in her Design to answer the Intention of a Wife to me, in relation to one or another of the above-mention'd Causes for which Marriage was ordain'd, is what I do not pretend to: But the Improbability of its

ever having been in her Intention, is (I conceive) very evident from her Conduct during the Time I courted her, at the Time I marry'd her, and ever fince then: For had the ever had any Regard to all, or any of the above-written Causes for which Marriage Was ordain'd, and to the Duty thereby incumbent on her in treating with me about Marriage, and in becoming my Wife, and an Intention of performing the same (to her Power) towards me, it certainly is very improbable, (if not impossible) that the either would or could have imposed on me in the Account the gave me of her Birth, Education, pretended former Marriage, pretended Motherhood, and the Greumstances of her pretended Worth and Fortune, in the Manner she did; and, when marry'd to me, have manag'd Matters fo directly contrary to her known Duty, as the ever has, as you know, done. Besides, it was not, to the best of my Remembrance of the Time, so long as one Month after our Marriage, that I over-heard her tell a then Acquaintance of hers, That The never expected to live long with me; but that, as I had marry'd ber, she'd make me allow her a Maintenance. Whence I became of Opinion, that she trick'd me into a Marriage with her, with none other View than that of fecuring her felf a Livelihood, by obliging me to allow her a separate Maintenance: And her Management during the Time the liv'd with me, and fince the has been from me, confirms me in that Opinion. And therein, it must be own'd, she dealt well near as konest by me, as the did by Sir John Williams, in putting him to the Expence, for twelve Years together, of bringing up a fob Child, the knowing that he had not, of all that while a Morsel of Bread to put in his Head, but what he ran into Debt for! And so I'll dismiss my second Particular, and proceed to shew,

adly, That should I (as you seem to desire I should) come to a Reconciliation with her, I cannot rationally suppose she could and would henceforwards be serviceable to me to (so much as) any one of the Purposes for which Marriage was ordain'd. And this, I conceive, will sufficiently appear from the following Considerations in relation to each

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First. As to the Procreation of Children, which I take to be the principal End of Marriage; The had, it feems, eighteen Years Trial, in that Affair, with Sir John Williams, to none other Purpose than procuring him (tho' he knew it not) one Infant from a Boggar-Woman, another from a Rag-Fair-Woman, and (by Report) another from some such creditable Person! And some Time after I marry'd her, she, as I have Reason to believe, endeavour'd to bring Matters to bear, towards helping me to a Bantling after the same laudable Method of Folbing. For, having (before Marriage) made me believe she'd formerly had eight (hildren, and divers Miscarriages, the pretended her self with Child by me. and defir'd me to give her Leave (as I did) to go to Epfom, and after that to Greenwich, for the Benefit of the Air, that the Conception might go forwards, and a Miscarriage be prevented. She also inform'd me, that she defir'd to confult Dr. Chamberlain, the Man-Midwife, in that Affair; I gave her ten Shillings for his Fee; and the (as the told me) took his Advice, us'd the Means, and pursu'd the Directions he advis'd to, and at last (as she faid) misearry'd in the House of Office! After that, she feign'd another Conception; and, whill fhe was at Dr. Newton's, pretended another Miscarriage: And, as a Proof of it, produc'd me a Shift in fuch a difinal Cafe, as that I, upon viewing it, express'd my Apprehensions, (for I'd then discover'd her Contrivances) that the'd murder'd some Cat; but the Doctor's Man better explain'd the Matter, by discovering that she'd just before sent him to the Butchers for Sheeps Blood, which he had brought her. Now, certainly these Matters could tend to none other Purpose, than to beget in me a Belief of her being capable to conceive and bear a Child, that she might have had an Opportunity of fobbing one on me. However, feeing the has never yet, according to the best Information I can gain, Been with Child, much less been the Mother of a Child born in its due Time, I can't, should I be reconcil'd to her, rationally expect, now the is near (if not full out) fifty Years of Age, ever to be the Father of a Child to be born of her Body; and to have her fob a Child or Children on me, as the did on Sir John Williams, I confels my felf not desirous. And the best Way to prevent her

her so doing, is (I think) not to give her an Opportu-

nity.

Secondly, Another Cause for which our Compiler says Marriage was ordain'd, is, for a Remedy against Sin, and to avoid Fornication; That such Persons as have not the Gift of Continency might marry, and keep themselves undefild Members of

Christ's Body.

Our Compiler here evidently had an Eye on the first and second Verses of the seventh Chapter of St. Paul's first Epille to the Corinthians, where 'tis faid, It is good for a Man not to touch a Woman. Nevertheless, to avoid Fornication, let every Man have his own Wife, and every Woman her own Hufband. St. Paul, in the 32d and 33d Verses of the same Chapter, fays, He that is unmarry'd, careth for the Things that belong to the Lord, how he may please the Lord: But he that is marry'd, careth for the Things that are of the World, how he may please his Wife. Whence 'tis evident, that his Meaning in the second Verse, is, that in order to attend upon the Service of God the more constantly, without Disturbance and Interruption, 'tis good for a Man not to touch a Woman; that is, not to be encumber'd with Children, and the Affairs of a Family: Nevertheless, that whosoever was desirous of an Off-spring, might, by Means of Marriage, (but not otherwise) innocently enjoy one: For Last being implanted in Mankind as a Stimulative to the Act of Coition, in order to the Procreation of Children, its Gratification, consider'd abstractedly from the Desire and Purpole of enjoying (as the Scripture calls Infants) the Fruit of the Womb, we may justly presume was no Part of God's Delign in the Formation of Woman, and Institution of Marriage. And, for that Reason, I conceive the Marriage of a young Man, who has no Children, to an old Woman that is known to be past bearing Children, cannot be justify'd by Scripture. In such a Marriage, a Man wastes his Strength (when concern'd with his Wife) altogether in vain, and the principal End of Marriage is frustrated; which seems to render such Marriages more criminal, than simple Fornication or Concubinage. However, I can't conceive, that fuch a Marriage can be a proper Remedy against the Sin of Fornication. For a Man, who has no Progeny, and yet is desirous (as almost every Man,

Man, God ( Be fra one, joyin Concul ly he very l it be) Years at le Knov ing 1 ways much Emb The L than Prac (ham ted in his a man, tion you, the I conc prov

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Man, by Virtue of a Divine Impulse implanted in him by God of performing his first Commandment, (Gen. i. 28.) Be fruitful, multiply, replenish the Earth, &c.) is of having one, will certainly find the Ardency of his Defires of enioving an agreeable Woman, by whom he may expect (for Concubinage, rather than Brothel-House-Hunting, is certainly here intended by the Word, Fornication) an Off-spring, very little allay'd by having the innocent Freedom (if such it be) of enjoying, when he pleases, a Woman of fifty Years of Age; especially in Case she shall be known, for at least thirty Tears before, to have frequently had the Knowledge of Man, (or rather of Men) without ever being with Child, and so justly deem'd to have been always barren by Nature, as well as now by Age! And much less still will the Freedom of such an old Woman's Embraces be found a Remedy against Fornication, in Case he shall render them more disagreeable to her Husband, than old Age and Barrenness has done, by the detestable Practice (which most common Prostitutes wou'd be asham'd of) of daily giving an Account (as if the delighted in nothing but Lerchery) of all the Circumstances of his and her Bed-Affairs, when, how often, Gc. to fuch Woman, whether old or young, as the shall have Conversation with! As I experimentally know, and hereby affure you, was the Usage of your former Wife's Sister, whilt she liv'd with me. And so, I conceive, was I to be reconcil'd to her, the could not rationally be suppos'd to prove serviceable to me, either in the Affair of the Procreation of Children, or as a Remedy against the Sin of Fornication.

Thirdly, Another Cause for which our Compiler says Marriage was ordain'd, is, The mutual Society, Help, and

Comfort of each other, both in Prosperity and Adversity.

Under this Head, the reciprocal Ducy of Husband and Wife towards each other, in relation to all the Affairs that they, or either of them, from the Day of their Marriage, to that of the Death of the first of them that dies, shall be concern'd in, and all the Acsidents that shall during that Time befall them, or either of them, is comprehended: And it evidently imports, that its reciprocally the Ducy of the Husband and of the Wife, in whatsoever State

or Circumstances they or either of them shall happen to be to endeavour the promoting their common Interest, and their rendering each others Life as easy and comfortable as may be. And feeing 'tis not (that I know of) possible for me by any other Means fo well to guess at what would be her Conduct for the future, in Case I should be reconcil'd to her, and allow her to live with me again, as by reflecting on what her Conduct was when she did live with me, I must, in this Place, take the Freedom as well of scuti reminding you of some Instances thereof, before taken Notice of, as of adding some few others, wherein she and was then not only very defective, but acted contrary to what the (who is a Woman of Sense, tho' not of Honesty, and had liv'd eighteen Years with Sir John Williams as a pretended Wife) must be presum'd to know is the Duty of a Wife, in order to her contributing towards her Husband's ought Ease, Comfort, Tranquility of Mind, and Interest in his a goo

Affairs.

Ist, She must be thought to know, that 'tis the Duty of a Wife to effeem her Husband's Friends and Enemies her own; nies; and to observe his Directions in the Choice of her Companions: But, on the contrary, the, even immediately after I was marry'd to her, univerfally contemn'd, and fought ling i Opportunities of disobliging my Friends, and those that he (p were of my Acquaintance, before I marry'd her, and con- I mig tracted an Intimacy with divers Persons, against whose Conversation I gave her a Caution; particularly, with those scandalous Fleetstreet-Walkers, Nan Vessey and Ress fes w Farrant; and that, as I believe, purely because I had inform'd her, that I effect d them Women of a loofe Converfation, and unworthy of her Acquaintance. And this falle Stop of hers introduc'd, you know, an Affair that prov'd very expensive to me, as well as to those Women, after they and the quarrell'd about their Expences at Epfom. This Practice of a Wife, of contracting a Friendship with Persons her Husband does not affect, or that do not affect him, and of flighting and affronting his intimate Acquaintance, and those that she finds have a Value for Wife him, is sufficient of its self to make a Man very uneasy, and, hy causing Fends and Differences, to ruin him; especially, in Case the Persons the affect (as this Woman

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2dly, She must be thought to know, that for a Wife to seep a Correspondence with Persons her Husband is at Law with, and to inform their what (honest) Methods he deigns to take in order to obtain his Right, is contrary to her Duty, and may be of pernicious Consequence to him: Yet this she did in the Case of Hilton, in his unjust Proecution of me, in that Manner as has (p. 43, Gc.) been elated; as Hilton himself, when the Cause was ended. and Peg Lawson, who, as the said, went several Times with her to Hilton's, inform'd me. And certainly you must own, that she therein acted the Part of a Traytor, ray, ther than of a Wife!

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3dly, She must be thought to know, that a Woman of It ought to take all possible Care to preserve in her Husband is a good Opinion of her Virine, especially in Case she ever formerly has been suspected of Lendness: But her making Nan Veffey, Bess Farrant, and fuch other Women her Cron; nies; and especially her before-mention'd Intrigue with Brooker, sufficiently discovers that she had no Regard to this Part of her Duty. And what can you say to her telit ling me, (whether she intended it or not) That she would at he (p. 132.) with every Porter she could meet with, that

I might be pointed at as a Cuckold?

fle 4thly, She must be thought to know, that 'tis the Duty the of a Wife to vindicate her Husband's Reputation, in all Cafles whatsoever, so far as with Truth, Modesty, and Honefty the can: But the (as you know) has attempted, by 1what Measures she has been able, to asperse me, blast my is Reputation, and prevent People's thinking well of me; and at this, not only by reporting as Matters of Fact divers false. n, Stories rais'd of me and my Relations by others, but by p- adding thereto many other scandalous Relations of her own proper Invention. A worse Practice than which, no ip Woman can be well guilty of towards her Husband, unte less she directly murders him. For when a Man's own Wife shall report scandalous Things of him, who either a- will, or can entertain a good Opinion of him? And how if thall a Man support himself and Family, when his Reputation is ruin'd? At least, he certainly can't do it with

any Satisfaction to himself. And was I as ill a Man as she has ever endeavour'd to represent me, and caus'd me to be believ'd to be, I conceive not only her Duty as a Wife, but the Consideration of her own scandalous Charater, former ill Life, and having been so notorious a Cheat to me, ought to keep her silent in the Matter. A Woman that honoureth her Husband, shall be judg'd wife of all: But she that dishonoureth him in her Pride, shall be counted ungodly of all, Ecclesialticus, Chap. xxvi. ver. 26.

of a Wife to be faithful to her Husband, whenever the takes or lays cut Money: Yet the, when the liv'd with me, was almost every Day faulty in this Particular, as I fully discover'd (p. 16.) when I was apprized of her Practice: And what Man can be easy, when he must neither know how his Money comes in, nor how it goes out? Certainly, no Man that values which End goes foremost.

of a Wife to make her Husband her Confident on all Occafions; and to have no Secrets, but what may be repos'd in
his Breaft: But she, upon a new Maid's entering her Serwice, us'd to take Care, in the first Place, to beget in her
an ill Opinion of me, and then to engage her to be her Confident and Confederate in Matters that the knew tended to
my Prejudice and Disreputation. Thus, to my Knowledge,
she acted with three or four Maids during the two Years
she liv'd with me, and, I believe, with most of the rest
that I had during that Time; which, thro' her perverse
Humour, were nine in all; being more than I've had in
the other ten Years that I've kept House without her, tho'
I've usually had two at a Time.

of a Wife to be fubmissive to her Husband, subjecting her self to his Will and Authority; and not, on any Occafion, to dispute his Superiority: But she, on the contrary, was never willing to allow any Thing to be transacted according to my Desire; and when I dar'd to
thwart her Inclinations, the worst Words and Names she
could think of, she assuredly treated me with, as Villain,
Rogue, insignificant Rascal, &c.! It is better to dwell in the

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8thly, She must be thought to know, that 'tis the Duty of a Wife to be faithful to her Husband in the Matters the reports to him, and not to impose on him by Lying: But the was to notoriously faulty on this Account, as that, I profess, I knew not how to guess, from her affirming or denying any Thing, whether it was true or false. Once, having been out into the Town, she pretended to have accidentally met a Welsh-man, that inform'd her old Roger Williams, the then Proprietor of Kavenhila-Estate was, when he left the Country, at the Point of Death; and thereupon the went (the faid) to the Monmouthshire Carrier, who gave her the like Information, adding, that he believ'd the faid Williams was really dead; whereupon the advis'd me to get a Horse, and hasten into Wales; as, had her Story been true, it would have been necessary I should have done: I went immediately to that Carrier's Inn, and (tho' fhe had told me she saw him and his Horses go out of Town two Hours before) found him and his Horses there; and he affur'd me, he had not that Day seen my Wife; and that if Mr. Roger Williams was either dead or fick, 'twas more than he knew or had heard of. The Truth is, my loving Wife intended to have fent me that Journey of about 300 Miles, that is, thither and back again, purely that she night have had an Opportunity of executing a certain Project in my Absence! And farther, that I might not mistrust her Lyes, she would often Times engage her Maid (when she had one she durst confide in) to wouch for the Truth of her false Stories. Thus, one Day she told me Mrs. Hilton, with whose Husband I was at Law, had been at my House, and had said so and so; and call'd her Maid to vouch it, which she did. And I imagining that an Affidavit of the Words might be of Use in my Cause, got my Pen and Ink to set them down; when the Maid, of a fudden, was at a Loss about almost every Word of the Story, which before she had told as readily as possibly could be, so that I was oblig'd to defift from my Intention. I asking the Maid afterwards, by her felf, about it, the affur'd me, 'twas my Wife had been the Night before at Hilton's, and had there faid the very Words to Hilton and his Wife, that the pretended

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Item,

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Hilton's Wife had that Day said at my House, where (in Truth) she had not been! But (alas!) not only her Words are unworthy of Credit, but (as you know) her Oaths too! I verily believe I have more than an hundred Times heard her swear, that she knew such and such Things were Matters of Fact, that she, at the same Time, knew were not so. 'Tis, I think, probable, that she wilfully perjur'd her self, when she, by Virtue of an Oath, obtain'd (p. 25.) a fusice's Warrant for my procuring Sureties for the Peace. The following, is an exact Copy of the Inventory she, as Sir foln William's Executrix, exhibited, on Oath, into the Ecclesalical Court of the Arch-bishop of Canterbury, viz.

A true Inventory of all and fingular the Goods and Chattels, and Credits of Sir John Williams, late of Langibby Carstle in the Parish of Langibby, in the County of Monmouth, Baronet, deceased; which, since his Death, have come to the Hands, Possession, or Knowledge of Elizabeth Princhard, the Executrix named in his last Will and Testament, is at follows, viz.

그리고 있다. 경험에는 하는 경험에 가장 이 중에 가지는 것이 없었다. 이 것이 없었다.	5.	Je	a,
Mprimis, One Drugget Suit, at	- 2	0	0
I Item, One b'ack Cloth Suit	0	15	0
Item, Five Holland Skiris-	· I	5	0
Item, One Stuff Damask Morning-Gown -	. 0	TO.	0
Item, Twelve Crevats		6	0
Item, Eleven Pair of Holland Sleeves -	. 0	. 5	6
Item, Six Pair of Holland Drawers	. 0	6	0
Item, Four Pair of Thread Stockings-	- 0	I	4
Item, Two Perinigs		0	0
Item, Two Hats		15	0
Item, One Steel Seal-	. 0	Ó	6
Item, One Portmantle Trunk		1	6
Item, One other Trunk	. 0	2	0
Item, One Gun-	. 0	5	0
Item, Two Pair of Woollen Drawers -	0	ī	0
Item, Two Pair of Woollen Wast-coats	0	I	0
Item, Three Pair of Worsted Stockings-	. 0	1	6
Item, Six Caps	0		0
			-

Item, A Parcel of Lumber and Goods seiz'd } 12 of for the Queen's Tax, apprais'd at

Eliz. Pritchard.

22 Feb. 1704. Jurata fuit dietaElizabetha Pritchard, super Veritate Inventorii supra dieti coram me,

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W. Clements, Sur.

Presente,
Tho. Willymot, Not. Pub.

The above-written Latin Words are thus english'd,

On the 22d Day of February 1704, the said Elizabeth Pritchard was sworn to the Truth of the abovesaid Inventory b fore me, W. Clements, Surrogate, in the Presents of Tho. Willymot, Notary Publick,

In this Inventory, there is not any Mention made of either Money Butter, or Silk, belonging to Sir John Williams in his Life-time, that came to her Hands and Possession after his Death. But your present Wife, who liv'd with Sir John Williams when he dy'd, and, as the fays, heard him own, on his Death-Bed, that he never was marry'd to this Woman, has lately aftur'd you and me, and some other Persons too, that, to her certain Knowledge, the receiv'd so much of Sir John Williams's Money, as that the, after his Death, brought up twenty four Pounds in Mo-Mey, that belong'd to Sir John Williams when he dy'd, out of Wa'es to London with her; which faid Sum of 24 l. your Wife tays the faw in her Possession in the Country, and again here in Town. Your Wife fays 100, that the allo brought up to London a large Quantity of Butter, that belorg d to Sir John Williams at the Time of his Death, which was fold for her in London, which is also omitted in the faid Inventory, as is (too) a Quantity of new Silk, that (as your Wife (ays) the chang'd away for Materials for a Suit

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of Cloaths for her felf: So that, in Case your Wife may (as I believe the may) be credited, this Woman has twice wittingly, wilfully, and very deliberately perjurd her telf in the Affair of her Executorship; once at Doctors-Commons. when the fwore to the Truth of her Inventory, as abovewritten; and again, when the (p. 50.) join'd with me in our Answer to Mr. Morgan's Bill. And who, I beleech you, would care to live, or to have any Dealings, Commerce, or Convertation with a Woman that can't be believ'd in any one Word the speaks? Nor, indeed, on her Oath, tho' solemnly taken in a judicial Way? I conceive the Reason of her forswearing the sail four and twenty Pounds, was, that the might have an Opportunity of cheating her Brother Aaron: For the (I'm told) at that Time, pretended the wanted Money, and borrow'd five or fix Pounds of him, which, I believe, he never had again.

othly, She mult be deem'd to know, that as a Wife is a Man's second Self, (as we spake) so 'tis her Duty to take what Care the can, that his Servants be Perfons of Fidelity, Honesty, Veracity, and as observant, respectful, and obliging to her Husband as to her felf. But, as I intimated before, her Practice was to beget in her Maids an ill Opinion of me, and to make them her Confidents and Confederates. Maids fit for such a Mistres's Turn, must certainly be Girls of very little Honesty and Veracity; and such my Maids, of her chufing, usually happen'd to be. She chose, and hir'd them all during the two Years the liv'd with me; during which Time, I had one Maid-Servant acted the Band, and, when detected, excus'd her felf, by pretending (I fear with too much Truth) that her Mistress was privy to the Matter! Another Maid-Servant robb'd me of a Pair of Sheets, which I redeem'd from where she pawn'd them, And another pretended Maid-Servant (E. Thomas) camb (as I've been told) clapp'd into my Service, and was (tho' unknown to me) cur'd there by my Medicines; and has fince, to my certain Knowledge, been guilty of wilful and corrupt Perjury. The Band the advis'd me to have kept, after the Crime, was detected. The thieving Wench's Cloth the prevail'd with me (contrary to my own Inclinations) to deliver up to her, without being first repay'd more than four Shillings of the nine it cost me in redeeming

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my Sheets from where she'd pawn'd them. And the clapp'd for fworn Wench, is still her particular Acquaintance! Like Mistress, like Maids! But to proceed. Two of my Maids affur'd me, she had seriously advis'd them, upon very trivial Occasions, to swear the Peace against me! And I surpriz'd her earneftly advising and desiring another of them, to affront me with very opprobious Language, and falle Stone's of a very scandalous Nature, and to have done it (too) in the Presence of a Person I don't remember ever to have feen before that Time in my Life. In short, a Servant, in order to please her, must affuredly be treacherous and abufive to me. I might enumerate other Particulars, in which the acted contrary to what the must be thought to know is the Duty of a Wife towards her Husband; but prefuming that those already set down, are sufficient to shew, that she was, when she liv'd with me, far from being serviceable to me in relation to the third Cause for which our Compiler lays Matrimony was ordain'd, namely, for the mutual Society, Help, and Comfort of each other in Prosperity and Adversity, I shall forbear. However, I must not forget, that you have fometimes suggested your being in Hopes that in Case I was to be reconciled to her, and to live with her again, she would amend her Ways, and not, for the future, demean her felf towards me as the has formerly done. But you have not pretended to ground fuch your fuggested Hopes, on any Observations you have hitherto made of her Conduct having been of late different from what it formerly has been. Her Behaviour at Sutliff's (p. 137.) you was an Eye-witness of, which, as well as divers other late Inflances thereof that might be given, seems to denote her Amendment to be near of kin to that of four Ae in Summer, and consequently can't much stimulate me to feek a Reconciliation with her. Having (I hope) faid enough to convince you, and every rational and unprejudic'd Person, that in Case I should be reconcil'd to this meer Monster of a Woman, I can't rationally suppose she could and would be serviceable to me to (so much as) any one of the Purposes for which Woman was made, and Marriage ordain'd, I'll proceed to thew,

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Fourthly, My Opinion concerning the ancient and mos dern Practice of Divorce. By the ancient Practice of Divorce. I mean that Practice of Divorce allow'd of by God himself to the Fews; and by the modern Practice of Divorce, I mean the present Practice of the Ecclesiastical Courts, in this Part of the World, of divorcing a Man from his Wife, or a Woman from her Husband (à thoro & Mensà) from Bed and Board. My Delign is to explain and vindicate the Practice of Divorce that God allow'd of to the Jews; and to shew, that a Divorce, call'd (Divortium à thoro & Mensa) a Divorce from Bed and Board, is (de Facto) an absolute Dissolution of the Bond of Marriage. Institution of God's Law for Divorce allow'd to the Fems, (and, I believe, to us Christians too) is set forth in the four first Verses of the twenty fourth Chapter of Deuteronomy, viz.

I. When a Man hath taken a Wife, and marry'd her, and it come to pass that she find no Favour in his Eyes, because he hath found some Uncleanness in her; then let him write her a Bill of Divorcement, and give it in her Hand, and send her out of his House.

2. And when she is departed out of his Honse, she may go and

be another Man's Wife.

3. And if the latter Husband hate her, and write her a Bill of Divorcement, and giveth it in her Hand, and sendeth her out of his House: Or, if the latter Husband die, which took her to be his Wife,

4. Her former Husband which sent her away, may not take ber again to be his Wife after that she is defil'd: For that is Abomination before the Lord, and thou shalt not cause the Land to sin, which the Lord thy God giveth thee for an Inheri-

tance.

The chief Difficulty in this Law, is, rightly to determine what onglit to be understood by the Words some UNCLEANNESS, for which the Marginal Reading is Matter of Nakedness. The Septuagint hath render'd the Hebrew Word of that Place Longing mpayua, an unseemly Matter, and in the Latin Translation, its Turpem remaliquem, any base Matter. Dividati interprets it, some displeasant, and noisome Desect, either in the Body, or in the Behaviour. The Dutch Annotations say, the Hebrew Word significes

fignifies Nakedness, or Scandalousness of any Thing wherein the Husband taketh Dislike to her. Pool fays, The Hebrew Word signifies Nakedness, or Shamefulness, or Filthinels of a Thing; i.e. (fays he) some filthy, or hateful 'Thing, some loathsome Distemper of Body, or Quality of Mind, not observ'd before Marriage; or some light ' and unchast Carriage, as this, or the like Phrase commonly fignifies, but not amounting to Adultery, which was not punish'd with Divorce, but with Death. Assembly of Divines, in their Annotations, take the Word properly to denote 'some bodily Uncleanness, as of the Leprofy, or some other Disease, that is an Impediment to 'Contentment in her; and they say, some add; as Causes of Divorce, Barrenness, Madness, Stubbornness, reproachful Insolence towards her Husband, which is an Uncleanness of the Mind, and any other Things, which dispose him rather to loath her, than to love her. Milton fays, Hebrew Word, translated Uncleanness, sounds Nakedness of ought, or any real Nakedness, which, by all learned Interpreters is referr'd to the Mind, as well as to the Body. The Intent (fays he) of this Law undoubtedly was: that if any good and peaceable Man should discover some helpless Disagreement or Dislike either of Mind or Body, whereby he could not chearfully perform the Duty of a Husband, without the perpetual diffembling of Offence, and Disturbance to his Spirit, rather than to live uncomfortably and unhappily both to himself and to his Wife, rather than to continue undertaking a Duty which he could not possibly discharge, he might dismis her whom he could not tolerably, and so not conscionably, retain. And this Law the Spirit of God, by the Mouth of Solomon, Prov. xxx. 21, 23. tellifies to be a good and a necessary Law, by granting that a hated Woman, (for so the Hebrew Word signifies, rather than 'odions, tho' it come all to one) when she is marry'd, is a Thing that the Earth cannot bear. What follows then but that the charitable Law must remedy what Nature cannot undergo? I'll now briefly set down my own Sense on the Place, first negatively, and then affirmatively. Negatively, I fay, (1st,) By some Uncleanness, can't be meant a Detection of a young Woman's not being a Maid at the Time

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Time her Husband took her to Wife: For fuch a Detection laid her liable (Deut. xxii. 13, &c.) to be punish'd by Death. (2dly) Adultery can't be intended: For that also, (Levit. xx. 10.) was punish'd by Death. (3dly,) A Suspition of Adultery can't be meant: For the Trial of the bitter Waters, (Numb. Chap. vi.) was appointed to determine that Matter.

And all Commentators, that I have feen, agree with me in these negative Points. Assirmatively, I say, That it feems to me, agreeable to the Sense of Commentators, and to the Design of the Law, that by the Words some Uncleanness, may be understood any Matter or Thing that a Man after Marriage discovers in his Wife that so far affects him, as that instead of being the Object of his Love and Affections, the justly becomes the Object of his Harred and Aversion. And that those Matters and Things may be consider'd under two Heads, viz. (1st.) Things that (at the Time of Marriage) naturally incapacitate a Woman for answering the Intentions and Purposes of a Wife. And, (2dly,) Habitual and wilful Transgressions of her Duty towards her Husband, is, I conceive, undeniable, (1st,) Because Things that may be comprehended under the first Head, seem to render the Marriage, ab initio, null and void; and those that belong to the second Head, may justly be thought to nullify and dissolve the Contract. (2dly) Because any Thing whatsoever that can be comprehended under either of those Heads, must necessarily beget in the Man an Aversion for the Woman, and render her unfit to be deem'd his Wife; that is, such an Helpmeet for him, as God design'd, and his Law requires, every Woman should be for her Husband. How many, and what, the Matters and Things are that may be comprehended under these two Heads, or either of them, and which being by a Man discover'd in his Wife after his Marriage to her, may justly render her the Object of his Hatred and Aversion, and thereupon authorize him, by Virtue of this Law of Moses, to write her a Bill of Divorcement, and give it in her Hand, and fend her out of his House, I'll not here go about particularly to enumerate and fet down, because it would much lengthen this Letter, which I find will otherwise be much longer than I design'd it. However,

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However, seeing God created Woman, and instituted Marriage, that Man might have an agreeable Companion, in whole Society he might take Delight, and Solace himself, and by whom he should be lov'd, cherish'd, honour'd, and be obediently affifted in all his Affairs, even as by another felf, or even as if the were actuated by his, not another, Soul, there is most certainly no doubt to be made, but that a Woman's assuming an Habit of acting and doing such Things as belong to the Reverse of every Part of her Daty, and as plainly shew and discover that she has no Love for her Husband; that the is to far from bonouring him, that the despifes and forms him; and, by back-biting and flandering him, endeavours to render him odious to the World; and that, in the Pride of her Heart, the avowedly fets her own Anthority in Competition with her Husband's, I fay, there is certainly no doubt to be made, but that a Woman thus acting and doing, may justly become the Object of her Husband's Hatred and Aversion, and that such her Conduct may be deem'd an Uncleanness, and a Cause sufficient for giving her, according to this Law, a Bill of Divorcement, and fending her out of his House: For (1st,) If he retain her, he will, in all Probability, be for ever disappointed of the greatest Part (at least) of the Felicities that God ordain'd Marriage to procure to Man; and will have. in their stead, during Life; such a Medly of domestick Broils, Perplexities, and Vexations, as human Nature can't well struggle with, and which will necessarily increase his Hatred and Aversion for her. (2dly,) Seeing, by the Laws of God and Nature, a Woman's Defire ought to be to her Husband, feeking with all Love, Tenderness, and Respect, to accommodate all her Words and Actions, nay, her very Thoughts and Inclinations, to his good Liking and Approbation, and endeavouring, to her Power, to be an Helpmeet for him in all his Affairs, Subjecting her self intirely to his Rule and Government, how aptly may all the Words, the Hebrew Word of the Text is render'd by, be apply'd to that Woman's Conduct, who acts the Riverse of her Duty towards her Husband? What a Nakedness of Soul, that is, want of Virtue and Grace, does it shew? and what a spintual Uncleanness, Filthiness, and Shamefulness is it? or (which comes to the fame Effect) how foul, unfeemly, and

base

bafe a Matter is it, in the Eyes of all the World, for a Woman to calumniate and reproach her Husband behind his Back; to Inap, Inarl, Scold at, and call him ill Names to his Face; to intrigue with and carefs some other Man, at Times and Places her Husband (if the can help it) must know nothing of; to let at nought his Counsel and Advice. and to bid Defiance to his Authority over her! Thefe, I fay, are Things that in the Eyes and Opinion of all the World, whether Jewish, Christian, or Pagan, are deem'd foul, unfeemly, and base in a Woman. And, indeed, a Woman, who casts off her Subjection to, and assumes the Authority of her Husband, subverts and rebels against the Decree and Law of God, which (Gen. 11. 16. and Ephel. v. 24.) has render'd her subject to ker Husband in every Thing, practically renounces her Marriage-Covenant, disengages her Husband from bis, and ceases in very Deed to be his Wife. Many proud Women (fays Mr. Robinson, in his Esfays, p. 302.) 'think it a Matter of Scorn and Difgrace, to humble themselves to God and their Husbands, and even glory "in the contrary; yet therein they do but glory in their Shame, and in their Husband's Shame also; and while "they refuse a Cross, chuse a Sin of Rebellion, both against " God and their Husbands." It certainly therefore is as agreeable to Justice and Equity, that a Man should be allow'd (as by this Law of God he is) to put away such a Wife, as that a Sovereign Prince should banish a rebellious Subject. This Law of Moles is, I conceive, very much illustrated by the Words of the Son of Sirach, in the following Verses of the xxvth Chapter of Ecclesiasticus, viz.

16. I had rather dwell with a Lion and a Dragon, than to

keep House with a wicked Woman.

17. The Wickedness of a Woman changeth ker Face, and darkeneth her Countenance like Sackcloth.

18. Her Husband Shall sit amongst his Neighbours; and when

he heareth it, Shall figh bitterly.

19. All Wickedness is but little to the Wickedness of a Woman:

Let the Portion of a Sinner fall upon her.

27. As the climbing up a sandy Way, is to the Feet of the Aged, so is a Wife full of Words (in the Margin, a scolding Wife) to a quiet Man.

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21. Stumble not at the Beauty of a Woman, and desire her not for Pleasure.

22. A Woman, if She maintain her Husband, is full of An-

ger, Impudency, and much Reproach.

23. A wicked Woman abateth the Courage, maketh an beavy Countenance, and a wounded Heart. A Woman that will not comfort her Husband in Distress, maketh weak Hands and feeble Knees.

24. Of the Woman came the Reginning of Sin, and through

ber we all die.

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25. Give the Water no Passage; neither a wicked Woman Li-

berty to gad abroad.

Hitherto this Author has been presenting us with a View of some of the Qualities of a bad Wife, and the Inconveniencies that attend them; and, in the next Verse, he (like another Moses) advises us what to do with her.

26. If she go not as thou would'st have her, cut her off from thy Flesh, and give her a Bill of Divorce, and let her go.

And let ker go! Aye, let her go, and fare her well. God and Nature give Leave she be let go; and mad must he be that flops her. Was it of undoubted Certainty, that this Book of Ecclefiafticus was penn'd by Divine Inspiration, as the Papifts are of Opinion it was, and so deem it Canonical, and of as good Authority as any Part of the Scripture, the Verse last quoted would be an effectual Proof, that a Man is authoriz'd by Moses's Law for Divorce, to put away his Wife for any halitual Transgression of her Duty towards him. However, altho' tis not with us Canonical Scripture, yet the Matters therein contain'd are certainly very well worthy of Regard; otherwise, the Church of England would not allow it to be read, as the fixth of her xxxix Articles faith, for Example of Life, and Instruction of Manners. And most of its Chapters would not otherwise be, as they are, by our Common-Prayer-Book, appointed to be read in the Church as first and second Lessons in the Months of October and November. And if the Author was not a divinely inspir'd Writer, he was doubtless a religious Jew, well acquainted with the uncorrupted Law of Moses; so that what he says, may be deem'd explanatory thereof. But lest you should suspect he was a Woman-hater, behold what he fays in some Verses of the next 1. Bleffed Chapter, viz.

I. Blessed is the Man that hath a virtuous Wife, for the Number of his Days shall be double.

2. A virtuous Woman rejoyceth her Husband, and he shall

fill the Years of his Life in Peace.

13. The Grace of a Wife delighteth her Husband, and her Discretion will fat his Bones.

In like Manner he praises good and virtuous Women in divers other Verses of this Chapter, and then concludes.

26. A loud crying Women, and a Scold, shall be sought out to drive away the Enemies. Why mayn't the Pope employ 'em, instead of sanctify'd Bells, to frighten Devils out of the Air?

I recommend the History of Queen Vasti's Disobedience and Divorce, let forth in the first Chapter of Esther, to the Perufal of all Women that contemn their Husband's Commands. It, in short, runs thus : Viz. That the Heart of King Ahasuerus being merry with Wine, he sent his Chamberlains to bring Vasti his Queen before him, with the Crown Royal, to Them the People and Princes her Beauty; but the would not come. Then the King said to the wise Men that knew the Law, what shall we do unto Queen Vasti, according to Law, because she hath not perform'd the Commandment of the King? And Memusan answer'd before the King and the Princes, Valti the Queen hath not done wrong to the King only, but also to all the Princes, and to all the People, that are in all the King's Provinces: For this Deed of the Queen shall some abroad unto all Women, so that they shall despise their Husbands. If it please the King, let there go a Royal Commandment from him, and let it be written among it the Laws of the Persians and the Medes, that it be not alter'd, That Vasti come no more before King Ahasuerus, and let the King give her Royal Estate to another that is better than the. And when the King's Decree, which he shall make, shall be publish'd thre' all his Empire, all Wives shall give to their Husbands Honour, both to great and small. And the Saying pleas'd the King, and the Princes; and the King did according to the Word of Memusan: For he fent Letters into all his Provinces, That EVERY MAN Should bear RULE in his own House. Here you see a Queen, a beloved Queen, is divorc'd for one Engle Act of Disobedience to her Husband, and that, as it teems, by the Advice of the principal Lawyer of a large Empire, to the End (a very good End) that other Women might

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might not have her ill Example to plead in Vindication of their own Disobedience to their Husbands, but might honour them. And thereupon an unchangeable Law pass'd. That every Man should bear Rule in his own House! And if Queen Vasti, for one Act of Disobedience, merited a Divorce, what must that Woman merit, who continually contests and contemns her Husband's Authority, daily brawls and feolds at him, calls him (p. 18.) Dog, Rogue, and Villain; disgraces him by false and scandalous Stories of her own Invention, wherever the comes; hurls Looking-glaffes, Stone Mugs, and Piss-pots in his Face; consults (p. 132.) how to perplex him by Witchcraft, and threatens to either stab or poison him? Can (think you) such a Monster of a Woman expect to find Favour in the Eyes of her Husband? And what (unless the Gallows) can she be said more justly to merit from him, than what the Law of God has directed, a Bill of Divorcement, and to be fent out of his House? That the may go and be any other Man's Wife, who shall think it worth his while to take her to Wife.

The Form of the Bill of Divorcement us'd by the Jews, Dr. Venette, in his Treatise intitul'd, The Mysteries of Conjugal Love reveal'd, has, from Rabbi Mosche de Cots, set

forth in the Words following, viz.

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The 3d Day of the Week, the 29th Day of the Month of in the Year of the Creation of the World, J. N. Pharasee, dwelling at present at Venice, a Town situate at the Bottom of the Adriatick Gulph, do protest and declare, in the Presence of N. N. Witnesses, that I do demit and repudiate you my Wise, named N. N. Daughter of N. Son of N. to the End you may hence forward be stee to find out another Husband suitable to your Condition, without the Interposition or Hinderance of any Person whatsoever, to the Eternity of Ages for ever and ever. And this is the Cartel of Divorce, the Libel of Dimission, and Instrument of Desertion, which I send you, according to the Ordinances of Moses and Israel.

The Witnesses sign'd in the Body of the Libel, and un-

derneath, as well as the Husband.

That the Law of Moses, for Divorce, is become obsolete, is owing, I conceive, to a Misconstruction put upon the fixteenth

Exteenth Verse of the second Chapter of the Prophecy of the Prophet Malachi, the thirty second Verse of the fifth Chapter, and the ninth Verse of the nineteenth Chapter of the Gospel according to St. Matthew, by some Expoftors: For they having taken it for granted, (the Words of those Places, fingly consider'd, seeming to import as much) that, in the first of those Places, the Prophet Malachi reprehended the Use of Moses's Law for Divorce; and that our Saviour, in the two latter Places, had altogether condemn'd the Use thereof, except only in the Case of Adultery, have affirm'd and taught, that the faid Law of Moses for Divorce, was only (the Words of Diodati on Dent. xxiv. 1.) A judicial Law, which doth regulate the License of Divorce by Policy; yet doth not approve of them in Conscience. Or, (as says Mr. Trap, on Matth. v. 31.) That Moles permitted Divorces, as a Law-maker, not as a Prophet; as a Civil Magistrate, not as a Man of God; meerly for the Hardness of Mens Hearts, and for the Relief of the Women. Others, that it was a Dispensation only. For the setting this Matter in a clear Light, the true Meaning of those Places of Scripture must be known, and I will therefore attempt the Discovery of it. The Words of the sixteenth Verse of the second Chapter of Malachi, are, For the Lord God of Israel Saith, That he hateth putting away: For one covereth Violence with his Garment, Saith the Lord of Hosts; therefore take heed to your Spirit, that ye deal not treacherously.

There are three Offences relating to Marriage, which the Lord, by the Prophet Malachi, lays to the Charge of the Jens, in this Chapter. First, Their Inter-marriages with the Daughters of Idolaters. Secondly, Their Polyga-Thirdly, Their putting away their Wives by Trea-77.

chery.

First, Their Inter-marriages with the Daughters of Idolaters. This Sin is laid to their Charge in these Words, ver. 11. Judah hath dealt treacherously, and an Abomination is commitsed in Israel, and in Jerusalem: For Judah bath profand the Holiness of the Lord, which he lov'd, and haih marry'd the Daughter of a strange God. By Judah, must be understood the Jewish People; and by the Daughter of a strange God, the Daughter of an Heathen, one that worthips a tion, strange God, with whom the Lord had forbidden them

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to make any Covenant, and particularly to inter-marry, Exod. xxiii 32. Thou shalt make no Covenant with them, nor with their Gods. Deut. vii. 3. Neither shalt then make Marriages with them: Thy Daughter then shalt not give to his Son, nor his Daughter shalt thou take to thy Son. And the Reason is there given; viz. For they will turn away thy Son from sollwing me, that they may serve other Gods.

Secondly, Their Po'ygany. This Sin is charg'd on them,

in the following Verses of this Chapter, viz.

13. And this have ye done again, covering the Altar of the Lord with Tears, with weeping, and with crying out, insomuch that he regardeth not the Offering any more, or receiveth it with good Will at your Hands.

14. Yet ye say, wherefore? Because the Lord hath been Witness between thee and the Wife of thy Youth, against whom thou hast dealt treacherously: yet is she thy Companion, and the Wife

of thy Covenant.

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15. And did not he make one? Tet had he the Residue of the Spirit: And wherefore one? That he might seek a godly Seed: Therefore take heed to your Spirit, and let none deal treache-

foully against the Wife of his Youth.

That the Prophet here chargeth the Jews with a Sin against their Marriage-Covenant, is evident from the following Words contain'd in the 14th Verse, viz. The Lord hath been Witness between thee and the Wife of thy Youth, against whom thou hast dealt treacherously: Tet is she thy Companion, and the Wife of thy Covenant. And that this Sin was Polygamy, appears from his Expostulation with them in the 15th Verse, viz. And did not be make one? That is, did not the Lord make one Woman to be the Wife of, or Help-meet for, one Man? Tet he had the Residue of the Spirit: Implying, that he could, if he had approv'd of Polygamy, have created more than one Woman for Adam: As those Words are interpreted. And wherefore one? The Prophet answers, That he might seek a godly Seed : That is, says Mr. Torfhel, 'God requires that you should cleave to your Wives, and not take the Daughters of a strange God, lest 'your Seed be educated in Idolatry.' But, I conceive, it father implies, that Polygamy not being of God's Institution, the Children produc'd thereby, tho' not of Idolatress, are not a godly Seed. Therefore take heed to your Spirit:

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That is, keep a Watch upon your Spirits and Affections. to content your selves with your good and lawful Wives. And let none deal treacherously against the Wife of his Youth: that is, in marrying the Daughter of a strange God, to perplex and grieve her. And altho' Polygamy be often hiftorically mention'd in the Old Testament, yet it is so far from being therein expressly allow'd of, that it feems positively forbidden, Lev. xviii. 18. Neither shalt thou take a Wife to her Sifter (the Hebrew Phrase for two Wives together) to vex her. And if a few might not lawfully (as most think he might not) have two Hebrem Wives at a Time; certainly much let might he lawfully marry an Idolairess, to be in Copartnership with his Hebrew Wife, who probably had been very dutiful, loving, fruitful in Children, and in whom, the having been the Wife of his Youth, he ought (Prov. v. 18.) to rejoyce. This might well make her (ver. 13.) to cover the Altar of the Lord with Tears, &c. that is, in Prayers and Supplication to God on the Account of her Husband's having thus dealt injuriously, and

(as the Text fays) treackeroufly by her.

Thirdly, Their putting away their Wives treacheroufly. This Sin is charg'd on them, in the before cited fixteenth Verfe, viz. For the Lord God of Israel faith, that he hateth putting away: For one covereth Violence with his Garment, faith the Lord of Hosts; therefore take heed to your Spirit, that ye deal not treacherously. As by the before going Verses, it is manifelt, that the Jens were in the Days of Malachi guilty of marrying the Daughters of Idolaters, and of Polygamy; fo from this Verse, it is evident, that the us'd Treachery in putting away their Wives, by Virtue of Moses's Law for Divorce. And that their using Treachery in putting away their Wives, (which probably they did, that they might with the greater Freedom marry the Daughters of Idolaters) is the Sin that the Lord, by the Prop et, here lays to their Charge, is very plain: For, as the first Clause of the Verse affirms, The Lord God of Israel Saith, That he kateth putting away: So the next Clause assigns the Reason of that Hatred : For one covereth Violence with his Garment, faith the Lord of Hofts; that is, he who unjuffly puts away his Wife, covereth the Violence, Injustice, and Treachery he is therein guilty of with Mofes's Law for Divorce, as he doth

doth his Body with a Garment. And then the last Clause subjoyns an Admonition against the Sin reprov'd; therefore take heed to your Spirit, that ye deal not treacherously: That is, in Case you put away your Wives, by Virtue of Moses's Law, for Divorce, take heed you do it not treacheroufly, and without such Cause for your so doing, as that Law requires. But left my Exposition of this Veile should not be satisfactory to you, Ill annex what Mr. Torsbel, in his Exercitation upon the Prophecy of Malacki, hath said upon this Verse, viz. For the Lord God of Ifrael faith, that he hates putting away; for one covereth Violence with his Garment, saith the Lord. Deal not treacherously with your Wives, after ye have taken other Wives unto them, then to put them away, and pretend that the Law allows you to give them Bills of Divorce, for this is but the covering of your Violence and Injury with that Garment or Cloak; but the Lord is so far from allowing Diverces in such Cases, that he hates them. Take beed to your Spirit, that ye deal not treacherously. That is, in taking other Wives; and when you are convinc'd of the Sinfulness of keeping two Wives, deal not treacheroufly in putting away your old, pretending Law for Divorces, and that you may fafely do it; for the Lord kates this Treackery in making needless Divorces, and thereby cloaking your Sin. Thus Mr. Torfbel. And another Commentator fays, 'In this Verse, the Prophet proceeds to the third main Sin here reprov'd in this People, Divorces; not simply condemning Divorce, as if in no Case it were lanful, but for every vain Cause and light 'Dislike, when they hated or dislik'd them, for that to put them away, is what he reproves.' So that the Fews were not, by the Prophet Malachi, reprov'd for putting the Law of Moses for Divorce in due Execution, in putting away fuch Wives as found no Favour in their Eyes, because they had found some Uncleanness in them; but for their treacherously putting away, by Virtue of that Law, Wives in whom they had not found any Uncleanness, because they had discover'd LUST in themselves towards other Women, even the Daughters of Idolaters; and were apprized that, in order to receive them in Marriage, it was necessary they should put away their (old) blameless Wives. This was not a due Use, but a gross Abuse of the Law of

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Moses for Divorce; and this Abuse of that Lam, was the Sin that God, by the Prophet Malachi, reproves in the Fews. And this Sin, I conceive, they were guilty of by Meins of some false Gloss that their Priests, the Expounders of the Law of Moses, put upon this Law for Divorce. For the first Verse of this second Chapter of Malachi fays. And now, O ye Priefts, this Commandment is for you. And Verie the 8th, Ye (that is, ye Priests) are departed out of the Way; ye have caus'd many to stumble at the Law: ye have corrupted the Covenant of Levi, Saith the Lord God of Hosts. And Verse the 9th, Therefore have I also made you contemptible and bale before all the People, according as ye have not kept my Ways, but have been partial in the Law. So that, whereas by Mos's's Law for Divorce, When a Man kath taken a Wife, and marry'd her, and it come to pass, that she find no Favour in his Eyes, because he hath found some Uncleanness in her, he was to write her a Bill of Divorcement, and give it in her Hand, and fend her out of his House. These Priests probably taught the People, that, by Virtue of this Law, a Man was at Liberty (as the Pharifees, Matth. xix. 3. faid) to put away his Wife for every Cause; that is, for every flight and trivial Cause, Humour, and Dislike; which the Law of Moses, rightly consider'd, by no Means countenances; and which, if admitted of, would tend more to the Confusion, than good Order of the World. The Law (faith St. Paul, I Tim. i. 8.) is good, if a Man use it lawfully; but. for a Man to deal treacheroufly, and to wrest the Law to cover Violence and Injustice, is a very unrighteous Action; and seeing the Jews so did by Moses's Law for Divorce, in treacherously putting away their Hebrew Wives, in order to inarry the Daughters of Idulaters, no wonder the Lord God of Israel saith, that he hateth such putting away their Wives, under Pretext of his Law by Moses for Divorce, and dehorts them against such treacherous Doings for the Future. In having done which, there is nothing more plain, than that he did not condemn such putting away, as the Law of Moses for Divorce allows of; but that putting away only, which was done by Treachery, and without any such Cause for putting away, as that Law requires. It thus appearing, as I humbly conceive, that this Place of Scripture, according to our now Text Reading, does not contain

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one Word against the Law of Moses for Divorce, I need not urge that our Margin, and, as Dr. Wkithy in his Annotations on Matth. xix. 3. saith, the Chaldee and Septuagint read this Verse, For the Lord God of Brael Saith, If thou hatest, thou shouldest put her away, &c. Which Reading, directly confirms the Precept of Moses for Divorce. I shall now proceed to consider the Words of our Saviour,

Matth. v. 32. But I say unto you, That who soever shall put may his Wife, saving for the Cause of Fornication, causeth her to commit Adultery: And who soever shall marry her that is di-

vorced, committeth Adultery.

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Our Saviour faith, (Matth. xxiii. 2.) The Scribes and the Pharisees sit in Moses's Seat; that is, they are the profes'd and receiv'd Interpreters of the Law of Moses. They were (I conceive) the Successors of the Priests spoken of by the Prophet Malachi. . They lov'd (ver. 6.) the uppermost Rooms at Feasts, and the chief Seats in the Synagogues, and (ver. 7.) Greetings in the Markets. This shews, they set a great Value on themselves, and were in high Esteem amongst the People. And as they were the profes'd Interpreters of the Law of Moles, so they pretended themselves frict Observers of it, and very religious Men. They made (ver. 5.) broad their Phylasteries; which were Parchments on which the Commandments (Numb. xv. 38, 39.) were wrote. They made (ver. 14.) long Prayers; and they paid (ver. 23.) Tythe of Mint, and Anise, and Cummin. They (Luke xviii. 9.) trusted in themselves that they were righteous, and despis'd others. But, alas! notwithstanding their great Pretentions to Religion, and Knowledge in the Law, they were (Matth. xxiii. 13.) Hypocrites; and altho' they (ver. 28.) outwardly appear'd righteous unto Men. yet within they were full of Hypocrify and Iniquity. They taught (Mark vii. 7.) for Doctrine the Commandments of Men; nay, they (ver. 9.) rejected the Commandments of God, that they might keep their own Traditions; and made (Matth. xv. 6.) the Commandments of God of none Effect, by their Traditions. Yea, they had the Confidence to take it ill, (Mark vii. 2, 3.) that our Saviour's Disciples transgress'd a trivial Tradition of theirs, in eating Bread with unmasb'd Hands! It evidently appears from Scripture, that these Interpreters of the Law of Moses, the Scribes and Pharifees,

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rifees, wretchedly impos'd on, and misled the Fews. (1st.) By too frictly interpreting some of the moral Precepts of Moses. (2dly,) By taking Words and Phrases from otheis of them. (3dly,) By adding Words and Phrases to (still) some others of them. (4thly,) By teaching for Do-Grine Traditions of their own; no Footsteps of which are contain'd in the Law of Meses. (5thly,) By inducing the People, thro' their Example, to perform religious Duties. more out of Regard to Men, than out of a Sense of their Duty to God, and what would be for his Glory. So that their Mutations in the moral Precepts of Moses, erronious Glosses thereon, and Traditions super-added thereto, even abo ith'd all true Religion, and led the People into innumerable Errors and finful Practices. Well therefore might our Saviour bid his Disciples (Matth. xvi. 6.) take heed. and beware of the Leaven of the Pharisees, and of the Sadduzees; (the Sadducees too were a Sect of Jewish Teachers) and by the Leaven of the Pharifees, and of the Sadducees we are inform'd (ver. 12.) he meant their Doltrine. And our Saviour did not deem it sufficient, to give his Disciples and the People only some general Cautions to beware of the Leaven of the Pharifees, and other Teachers of falle Doctrine amongst the Fews; but he condescended to shew the Vanity of some particular Traditions of theirs, and to rescue divers particular moral Pricepts of Moses from their Mutations and erronious Gloffes, and to instruct his Disciples and the People in the true Import and Meaning of those Precepts. And at our Saviour's thus doing, the Pharifees, who were (Matth. xv. 14.) blind Leaders of Blind, very Fools (Matth. xxiii. 19) in Matters of Religion; and (ver. 14.) meer Hypocrites; were (Matth xv. 12.) offend d! Prece That is, lays Dr. Whitby on the Place, they were induc'd by Law, it, not to reject their own, but Christ's Doctrine, and to deny him to be the true Messiah. And as our Savieur, in the 5th of Marthen, and eliewhere, took much Pains in rescuing the moral Precepts of Moses from the erronious Glosses of the one I Scribes and Pharisees, and in shewing the Vanity of their all be Traditions: So it is very remark ble, that he, before he at all enter'd on this great Work, lest his Disciples should mistake his Intention, and imagine his Quarrel was as Jot well with some of the moral Precepts of Moses themselves, as

as with the Scribes and Pharifees erronious Gloffes thereon. and their Traditions, faid unto his Disciples, (Matth. v. 17.) Think not that I am come to destroy the Law, and the Prophets. I am not come to destroy, but to fulfil. Dr. Whithy

reads this Verse paraphrastically thus, viz.

17. (And tho' I preach a more spiritual Doctrine, than is contain'd in the Letter even of the moral Law, yet) Think not that I am come to destroy (i. e. to dissolve or loose you from the Obligation of) the Law and the Prophets; (for) I am not come to destroy, but to fulfil (them, to give you the Sense and the spiritual Import of the moral Law. and to fulfil the Types and Predictions of the Law and the Prophets.) And the Doctor, in his Annotations on this and the next Verse, says, 'It is not to be thought that Christ came to destroy the moral Law, or any Rules of Morality deliver'd by the Prophets. — Christ only undertakes the true Interpretation of the Precepts, which respect the moral Law; in these alone can he be rationally conceived to require our Righteousness should exceed that of the Scribes and Pharisees, and not in the literal Observance of the ritual Precepts, in which they were exactly scrupulous, whilst they neglected Judgment, Mercy, and the Love of God. The Assembly of Divines, in their Annotations on this

Verse, write thus, viz.

Think not that I am come This is a Preface to the following Exposition of the Law, wherein our Saviour prevents their Misconstruction thereof. They hearing the Law otherwise expounded than their Teachers us'd to do, might think that Christ did abrogate the moral Law, and bring in a new one: He warns them therefore not to think for To destroy the Law and the Prophets. I give none other moral Precepts than Mofes did, nor any other Interpretation of that Lar, than the Prophets did.

Our Saviour more fully confirms this Matter in the next

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18. For verily I say unto you, 'till Heaven and Earth pass, one fot or one Tittle shall in no wife pass from the Law, 'till "Till (fays the Affembly of Divines in all be fulfill'd. their Annotations on this Verse) this World come to an End, the moral Law shall stand in full Force. One Jot or Tittle; (that is) not the least Letter, or Particle

of a Letter. A Proverbial Speech fignifying, that exact Obedience is due to the moral Law to the World's End; but not concluding that we have Power to fulfil it. 'This was a needful Doctrine, because the Pharifees endeavour'd to make void some Part of it by their Tradi-

tions. And no Man hath Power to abrogate, or dife pence with any Part thereof; not that which he thinks · least needful.

And as a still farther Confirmation of this Matter, our

Saviour proceeds, and fays.

19. Whosoever therefore shall break one of these least Commandments, and shall teach Men so, he shall be call'd the least in the Kingdom of Heaven; but who soever shall do, and teach them, the same shall be call'd great in the Kingdom of Heaven. By one of these least Commandments, the Assembly of Divines understand one of those Precepts of the moral Lam. which the Pharisees and others made least Account of.

And our Saviour yet farther, by Way of Application to

his Disciples, inforces this Matter, and fays,

20. For I say unto you, that except your Righteousness shall exceed the Richteousness of the Scribes and Pharifees, ye shall in no wife enter into the Kingdom of Heaven.

'Except (1.) ye That is, fays Dr. Whithy on the Place, observe all the Precepts of the moral Law, not making such any of them void, by your Traditions; not leaving un- one of done the more weighty Matters of the Law, Judgment, Faith, and Mercy, as they do, Matth. xxiii. 23. (2.) Unless these

'ye do observe this [moral] Law, not only according to the outward Man and Letter, but also in the spiritual

Sense; and so as to cleanse your Hearts from those in-this, ward Dispositions, which are in God's Sight Violations it is p

of it, and d file the Man, you will not be fit to enter in and n to my Kingdom.

After all this, it certainly is not to be imagin'd, that lows, our Saviour has abrogated, made null and void any one of re the moral Precepts of Moses: He most affuredly only explain'd divers of them, and rescu'd such of them from the erronious Glosses of the Scribes, Pharisees, and other Tewish Interpreters. And this will still more fully appear, to A by considering and proving the five Particulars, in and by ii. I which, of

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which, as I faid above, the Scribes and Pharifees appear in Scripture to have impos'd on, and missed the Fews.

First, The Scribes and Pharisees too strictly interpreted some of the moral Precepts of Moses. The Words of our Saviour are,

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Matth. v. 27. Ye have heard that it was said by them of old

Time, thou shalt not commit Adultery. Here our Saviour hath cited the seventh Commandment: And, in the three subsequent Verses he goes on to explain it: And from that his Explanation of it, it evidently appears, that the Scribes and Pharifees interpreted it Strictly, and deem'd nothing, but the carnal Knowledge of another Man's Wife, to be a Transgression of it.

Dr. Whithy reads these four Verses paraphrastically thus, viz.

27. Te have heard thas it was said by (Gr. to) them of old Time, Thou shalt not commit Adultery, (Exod. xx. 14.)

28. But (know that it is not all which is forbidden by that Precept, for) I say unto you, who soever looketh on a Woman to lust after ber, hath committed Adultery with her already in his Heart.

29. And (if then) thy right Eye offend thee, (by thus lustye ing) pluck it out, and cast it from thee, (i. e. suppress all Ig such impure Lustings;) for it is profitable for thee, that n- one of thy Members should perish, and not that thy whole Body th, should be cast into Hell; (i. e. it is better for thee to want these Delights at present, than by enjoying them, to plunge to both Soul and Body into Hell.)

al 30. And if thy right Hand offend thee, (by ministring to n- this, or any other Sin) cut it off, and cast it from thee; for 118 it is profitable for thee, that one of thy Members should perish,

n' and not that thy whole Body should be cast into Hell.

The Doctor's Annotations on these Verses, are as folof 'Ye shall not commit Adultery.] And this the Rabbins interpresed strictly, calling it the 35th Price, join lye with another Man's Wife; on which Account our Lord the also a Prohibition of all Incitements proceeds to fay, 'tis also a Prohibition of all Incitements ar, to Adultery, call'd by St. Peter the adulterous Eye, 2 Pet. ii. 14. And by the Poet, Adultera Mens, the Adultery ih, of the Heart, in lusting after any Woman; only this ieems

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· feems not to be meant of every fudden Defire in us before we are aware, and suppress'd, and contradicted as foon as 'tis observ'd; but morose Desires, which we consent to, and entertain with Pleasure, without retracting them; and more especially, of such Desires which are follow'd with Contrivance how to accomplish what we thus defire, and which we are only restrain'd from the Accomplishment of, by want of Opportunity. In the first Case, Lust hath conceiv'd, and brought forth Sin. a Sin against this Precept, as it forbids all Incentives to Adultery. In the second, it is finish'd in the Will, and hath brought forth Death; and doubtless will be so esteem'd by that God, who, as he estimates our good Actions, rather from our good Minds, Purpofes, and Intentions, than from the Act it felf, which oftentimes is not in our Power; so will he our evil Actions, more from the full Confent of the Will, which makes them morally evil, than from that Fact which only renders them more evil in the same Kind, as adding to them And therefore the Scandal, and Injury to others. Words Adultery in his Heart, are not here us'd to dimiinish the Adultery, or fignify it is less truly such, but to thew the true Interpretation of the Precept. And tho' ma-'ny Things are produc'd from the Talmudifts, to shew some of their Rabbins condemn'd this looking on a Weman, as a very vile Thing; yet nothing is produc'd from them, to shew they held it forbidden by this Pre-That of the I remark, (1st,) That our Saviour's Explanation of this

Precept, is agreeable to moral Equity: For whatever Act is finful and forbidden, the Incentives to that Act must be deem'd finful and forbidden. (2dly,) That our Saviour's Explanation of this Precept, effectually discovers the exceed ing Sinfulness of the Pharisees Strict Interpretation thereof For it shews their Interpretation indulg'd the People in Sin

against this Precept.

Secondly, the Scribes and Pharifees impos'd on, and mil led the Fews, by taking Words and Phrases from some of the moral Precepts of Moses.

An Instance of this we have in the Precept for Divorce: But I'll first consider, and prove the other Parti-

Thirdly, The Scribes and Pharisees impos'd on, and misled the Fews, by adding Words and Phrases to some of the

moral Precepts of Moses.

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Matth. v. 43. Te have heard that it hath been Said, Thou

shalt love thy Neighbour, and hate thine Enemy.

Dr. Whitby, in his Annotations on this Verse, says, These Words, Thon Shalt hate thine Enemy, are not found in the Law of Moses; tho' nothing is more frequent in the Fewish Canons, nothing more certain in their Practice, than that they had, as Tacitus observes, Intestinum odium adversus omnes alios, a deadly Hatred against all that were not of their Religion; which affords a strong Argument, that Christ here is not correcting, or adding to the moral Precepts of the Law, but opposing the corrupt Interpretation of the Scribes and Pharisees; of which we have this farther Argument, That the Law expressly doth require this Love of Enemies, and the Love of Strangers in the highest Measure, saying, Lev. xix. 18. Thou shalt love thy Neighbour as thy felf; and, ver. 34. The Stranger that sojourneth with you, shall be as one home-born among you, and thou shalt love him as thy self; for ye were Strangers in the Land of Egypt, &c.

And thus, I conceive, the third Particular, namely,. That the Scribes and Pharifees added Words and Phrases to some

of the moral Precepts of Moses, is sufficiently prov'd.

Fourthly, The Scribes and Pharifees impos'd on, and misled the Jews, by teaching for Doctrine Traditions of their own, no Footsteps of which are contain'd in the Law of Moses.

Mark vii. 3. For the Pharisees, and all the Fews, except they wash their Hands oft, eat not, holding the Tradition of the

Elders.

4. And when they come from the Market, except they wash, they eat not. And many other Things there be, which they have received to hold, as the washing of Cups, and Pots, brazen Vessels, and of Tables.

Matth. xv. 1. Then came to fesus Scribes and Pharisees, which were at Jesusalem, saying, (ver. 2.) Why do thy Disci-Z 2 ples ples transgress the Traditions of the Elders? For they wash not

their Hands when they eat Bread.

' Of this Tradition of the Elders, faith Dr. Whilby in his Annotations on Matth. xv. 2. let it be noted, 1st, That they held it a Thing plainly unlawful, and highly criminal, to eat Meat, or common Bread, 'till they had wash'd their Hands; hence doth the Pharifees find Fault with Christ's Disciples, and stile their Hands unclean, be-6 cause they were not wash'd, Mark vii. 2. Hence doth the Pharisee, who invited Christ to Dinner, wonder that ' he wash'd not his Hands before Dinner, Luke xi. 38. For their Canon faith, Whosoever despiseth the mashing of Hands, is worthy to be excommunicated; he comes to Poverty, and will be extirpated out of the World. And Buxtorff citeth from their Talmud this Expression, that he that eats Bread with unwashen Hands, does as bad as if he lay with a And they fay, Rabbi Eliazer Ben Hazar Was excommunicated by the Sanhedrim, because he contemn'd the washing of Hands. And that R. Aquiba being in · Prison, and not having Water enough to drink, and to wash his Hands, chose to do the latter, saying, It was better to die with Thirst, than transgress the Tradition of the Elders.

'2dly, That this washing of Hands before Meals, was not requir'd by any written Law of God, and so the Neglect of it could not be unlawful, by Virtue of any Divine Law, but only as being a Transgression of the

Tradition of the Elders; hence Christ ranks it among the Traditions of Men, v. 9. And Maimonides saith, that it depended on the Words of the Scribes; and it is by

Christ, speaking to the Pharisees, v. 3, 6. call'd your Tradition. And yet they held it as a Thing necessary, because, say they, The Words of the Scribes are lovely above

the Words of the Law, and more weighty than the Words of the Law, or the Prophets.

'3dly, They plac'd a great Piece of Religion and Sanctity in washing thus their Hands, and look'd on them who neglected this, as Men of a defil'd Soul. Thus

Maimonides saith, The Religious of old did eat their common Food in Cleanness, and took Care to avoid all Uncleanness all their Days, and they were call'd Pharisees. And this is a

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Matter of the highest Sanstity, and the Way of the highest Religion; namely, that a Man separate himself, and go aside from the Vulgar, and that he neither touch them, nor eat, or drink with them; for such Separation conduceth to the Purity of the Body from evil Works; the Purity of the Body conduceth to the cleansing of the Soul from evil Affections; and the Sanctity of the Soul conduceth to the Likeness of God. Hence they reckon this among the Means to obtain eternal Life, saying, Whosoever hath his Seat in the Land of Israel, and eateth his common Food in Cleanness, and speaketh the holy Language, and reciteth his Phylacteries Morning and Evening, let him be confident that he shall obtain the Life of the World to come. And against this, our Saviour teacheth, that to eat with unwashen Hands defileth not a Man, because it defileth not the Heart. And thus have you feen how the Pharisees taught these Commandments of Men for Doctrines, i. e. Things necessary to be believ'd and done, as Parts of God's Worship.

Fifthly, the Scribes and Pharisees impos'd on, and misled the Jewish People, by inducing them, thro' their Example, to perform religious Duties, more out of regard to Men, than out of a Sense of their Duty to God, and what

should be for his Glory.

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That it is natural and usual for the People to follow the Example of their Teachers, is known to all the World: and that the Jewish Teachers, the Scribes and Pharisees, perform'd their religious Duties chiefly out of Regard to Men. the following Scriptures shew, Matth. xxiii. 1. Then spake Fesus to the Multitude, and to his Disciples, (2.) saying, The Scribes and the Pharisees sit in Moses's Seat. (3.) All therefore what soever they bid you observe, that observe and do; but do not ye after their Works; for they SAY, and DO NOT. (5.) But all their Works they do, for to be SEEN of Men. (14.) Woe unto you, Scribes and Pharisees, Hypocrites; for ye devour Widows Houses; and, for PRETENCE, make long Prayers. And altho' they are not nam'd in the 6th Chapter of Matthew. yet, I conceive, they are particularly aim'd at under the Title of Hypocrites, that (ver. 2.) founded a Trumpet when they gave an Alms; that lov'd to pray standing (ver. 5.) in the Synagogues, and in the Corners of the Streets, that they might be seen of Men; and who when they falted, were of a fad Countenance, and disfigur'd their Faces, that they might

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appear unto Men to fast.

I now return to the fecond Particular, in which I have faid the Scribes and the Pharifees impos'd on, and mifled the Jenish People; namely, in taking Words and Phrases from some of the moral Precepts of Moses. And of this, as I said, we have an Instance, in the Precept for Divorce.

Moses's Precept for Divorce, Deut. xxiv. 1. says, When a Man hath taken a Wife, and marry'd her, and it come to pass, that she find no Favour in his Eyes, because he hath found some Uncleanness in her; then let him write her a Bill of Divorcement, and give it in her Hand, and send her out of his

House.

The Precept which the Scribes and Pharifees taught inflead of this Precept, and attributed too to Moses, our Saviour citeth, Matth. v. 31. It hath been said, (that is, by the Scribes and Pharisees) whosever shall put away his Wife,

let him give her a Writing of Divorcement.

Here all that Part of the Precept of Moses, that assigns the Cause for which Divorce was by God allow'd of, is taken from it, and wholly omitted; and thereby the Precept is transform'd from a conditional to an unlimited Precept; and may thereupon more properly be call'd the Pharisees Tradition, by which they (Matth. xv. 6.) made that Commandment of God of none Effect, than the Precept of Moses for Divorce.

And that the Precept for Divorce our Saviour hath cited, viz. Whosoever shall put away his Wife, let him give her a Writing of Divorce, is really that which the Scribes and Pharifees taught in the Name of Moses, as if it had been his Precept, is very evident, 1st, from the xixth Chapter of Matthew, where the Pharifees having ask'd our Saviour, whether, according to the Purport of this Precept, It is lawful for a Man to put away his Wife for every Cause? Were by him reminded of the original Institution of Marriage, Oc. Whereupon, they say unto him, (ver. 7.) Why then did Moses command to give her a Writing of Divorcement, and to put her away? Which Question manifestly implies, that they approv'd of this unlimited Precept, and attributed it to Moses; and consequently taught it for Doctrine. 2dly, folephus

Josephus says, the Law runs thus, viz. He that would be disjoyn'd from his Wife for any Cause whatsoever, as many such Causes there are, let him give her a Bill of Divorce.

Our Saviour having cited the Pharifees unlimited Precept for Divorce, which they taught instead of, and for that

of Moses, in the next Verse, he says,

32. But I say unto you, That who soever shall put away his Wife, saving for the Cause of Fornication, causeth her to commit Adultery; and who soever shall marry her that is divorc'd, committeth Adultery.

I take the Word Fornication in this Place, and in Matth. xix. 9. to be of the same Import and Signification with the Words some Uncleanness, in the Precept of Moses for Di-

vorce, Deut. xxiv. 1. And if fo,

Our Saviour has here (1st,) restrain'd the Practice of Divorcements, to the same Limits that the Precept of Moses did. (2dly,) He has shewn the exceeding Sinsulness of the Pharisees unlimited Precept, or (as I shall henceforth call it) Tradition for Divorce, by declaring, that all Divorces, except for such Causes as the Precept of Moses allows of, are introductory to Adulteries in the Marriages that happen

subsequent thereto.

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In Matth. v. which I have consider'd, our Saviour of himself starts the Matter of Divorce to his Disciples, in order to shew them the Pharisees Abuse of the Law of Mofes about it: But in the xixth Chapter of Matthew, he is engag'd therein by the Pharifees themselves, and that with an invidious Design of imposing on him. It is necessary therefore, that I consider the Matter as it stands there; viz. The Pharisees (ver. 3.) also came to him TEMPTING him: and saying unto him, Is it lawful for a Man to put away his Wife for every Cause? They doubtless meant, without any Cause, saving his Will and Humour: For St. Mark (Chap. x. ver. 2.) relating the same Passage, says, And the Pharisees came to him, and ask'd him, Is it lawful for a Man to put away his Wife? Tempting him. From the Relation of both the Evangelists, it appears, that the Pharisees enquir'd of our Saviour, whether it were lawful for a Man to put away his Wife by (for that only they recited) their Tradition, which (Matth. xv. 6.) had render'd God's Commandment, that is, his Lam, by Moses, for Divorce, of none

none Effect. And feeing it is faid they did this, tempting bim. I conceive the Pharifees were conscious how grossly they had abus'd that Law of Moses, by their Tradition; and that our Saviour being newly become a Teacher amongst them, and having taken upon him to thwart them in many Points, which they taught for Doctrine, their Design was to try, whether he could distinguish between the real Law of Moses for Divorce, and their Tra-Dr. Whitby, on dition, which they taught for the fame. the Place, says, 'There were, at that Time, two famous Schools; that is, that of Hillel, which taught, that a Man might put away his Wife for any Cause; and that of Sammab, which held, that the Wife was only to be put away for Adultery. Therefore the Pharifees fought the Refolution of this Question from Christ, tempting him, i.e. ' to induce him to decide this Question, either against the Law of Moses, or else, as he must do, against the Deter-' mination of one of those famous Schools, and so to render him offensive to them. However, the Question was certainly, by the Pharisees, propos'd to our Saviour, with a Design some Way to ensnare him; for so much must be imply'd by the Expression, tempting him. And to this en-Inaring Question, our Saviour (according to St. Matthew) answer'd, and said unto them, Have ye not read, that he which made them at the Beginning, made them Male and Female? And said, For this Cause shall a Man leave Father and Mother, and shall cleave to his Wife; and they twain shall be one Flesh. What therefore God hath joyn'd together, let no Man put asunder. Here, in Answer to the Pharisees enfnaring Question, our Saviour hath put them in Mind of the original Institution of Marriage, and of Man's, by Marriage, becoming one Flesh with his Wife; against which they could raise no Objection; and then he concludes, with saying, What therefore God hath join'd, let no Man put asunder. Which Expression (tho' they seem not to have understood it) confirms the Law of Moses for Divorce, and condemns the Tradition which the Pharifees taught instead of it: For, as a Man and his Wife, are said to be join'd by God, because Marriage is of God's Institution; so that Man and Wife, who are put afunder by, and according to the true Meaning of Moses's Law for Divorce, may (nay

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(nay must) be said to be put asunder by God. because that Law for Divorce, as well as Marriage, is of God's Institution: Whereas they who are put asunder (or rather are said so to be) by the Tradition of the Pharisees, which was of human Invention, may (nay must) be faid to be put asunder by Man: For God is unconcern'd in the And therefore, our Saviour charges the Marriages that succeed such pretended Divorces, to be Adulteries; the former Marriages being not, by fuch Pharisaical Divorces, really diffolv'd, as by the Mofaical they are. this, as I faid, they feem not to have understood: For (ver. 7.) They say unto him, Why did Moses then command to give a Writing of Divorcement, and to put her away? In this Question, the Pharisees prevaricated with our Saviour abominably, in attributing their own vile Tradition, of its being lawful for a Man to put away his Wife for every Cause, to Moses. Of which our Saviour took no Notice; but in Answer, saith (ver. 8.) unto them, Moses, because of the Hardness of your Hearts, suffer'd you to put away your Wives: But from the Beginning it was not so. A Man, by Moses's Law, for Divorce, may only put away a Wife, who finds no Favour in his Eyes, because he hath found some Uncleanness in her. And he that puts away his Wife, because of some Uncleanness he hath found in her, certainly can't be faid to have put her away, because of the Hardness of his own Heart: For as tender a hearted and compassionate a Man as any is in the World, may happen to be joyn'd in Marriage with a Woman, who, by Reason of manifold Uncleannesses, may be very unfit to be his (or any Man's) Wife. And if such a Man, in order to disengage himself from the Perplexities, perhaps Hazards of Life, the retaining such a Wife would continually involve him in, thall, by Virtue of (and according to) Moses's Law for Divorce, put her away, shall (or can) he be faid to have so done, because of the Hardness of his own Heart? Certainly no. Whence, I conceive, that as the tempting Pharifees had fold'd their own Tradition on our Saviour, instead of Moses's Law for Divorce; so our Saviour ought to be underflood here to upbraid them with having put that their Tradition, which they fally attributed to Moses, in Execution, thro' the Hardness of their Hearts. Or thus; Moses,

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for the Hardness of your Hearts, Suffer'd you to put away your Wives: That is, you, thro' the Hardness of your Hearts. have taken Advantage of Moses's Law for Divorce, and have put away your Wives for every Cause. But from the Beginning it was not so: That is, when the Law was first given (or if the Word Beginning be referr'd to the Creation, the Sense with will be the same, that is, that) Men were (then) more honest than to deal so hard heartedly by their Wives, as to divorce them for every Cause; or, without having such Cause, for their so doing, as the Precept of Moses allows of and requires. And, in Truth, a Man must certainly have a very hard Heart to turn a good, dutiful, and loving Wife, every Way capacitated to be an Help-meet for him, out of Doors, for every flight Cause and hasty Dislike, or for none other Cause than Will and Humour, as by the Pharifees Tradition he might (and as mamy of them did) do. But no Hardness of Heart is requir'd for a Man, according to the Law of Moses for Divorce. to dismiss a Wife, in whom, by Reason of some Uncleanness he has discover'd in her, he can take no Pleasure or Satisfaction, and who, he is well apprized, can never be an Help-meet for him. It may rather be faid, that the retaining such a Wife would shew a great deal of Hard-heartedness towards her and himself too; for it amounts to nothing less, than a condemning himself and her to a perpetual Uneafiness and Diffatisfaction during Life. I have confider'd, and, I hope, given the true Senfe of what pass'd between our Saviour and the Pharifees concerning Divorce, previous to his faying unto them, (ver. 9.) And I say unto you, whosever shall put away his Wife, except it be for Fornication; and shall marry another, committeth Adultery: And who so marrieth her which is put away, doth commit Adultery. Which Verse is of the very same Import with the thirty second Verse of the fifth Chapter of Matthew. that I have already confider'd. And I have inform'd you. that I take the Word Fornication in that, and in this Place of Scripture, to be of the very same Import and Signification, as the Words some Uncleanness are in the Law of Mo-Jes for Divorce.

And, for your Satisfaction, before I proceed farther, I'll subjoyn, 1st, the Reasons that induce me to believe, that those

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those Commentators (tho' many in Number) do err, who think the Word [πορνεία] Fornication, in Matth. v. 32. and Matth. xix. 9. is put for [μοιχεία] Adultery. And why I can't take this Word Fornication, in those Places, in its proper Sense, for Fornication committed before Marriage, but discover'd after Cohabitation, as Dr. Whithy inclines to think of it. And,

2dly, The Reasons that induce me to take the Word Fornication, in those Places of Scripture, to be of the same Import and Signification that the Words some Uncleanness in

the Law of Moses for Divorce are.

As to the Reasons that induce me to believe, that those Commentators do err, who think that the Word Fornication, in Matth. v. 32. and Matth. xix. 9. is put for Adultery,

they are as follows:

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Ist, The Law of Moses for Divorce, did not authorize a . Man to put away his Wife for Adultery, but for somewhat else, which was term'd some Uncleannels, because of which the found no Favour in his Eyes: So that they, who, by the Word Fornication, in Matth. v. 32. and Matth. xix. 9. understand Adultery, seem necessitated to allow, that our Saviour hath absolutely destroy'd, render'd null, and void the Law of Moses for Divorce, and hath constituted another Law for Divorce in its stead. And, for this Reason, I have taken so much Pains effectually to prove, that our Saviour only refuted, and condemn'd the Pharisees Traditions, and erronious Glosses on the moral Precepts of Moses, and instructed his Disciples, and the People, in the true Interpretation, Import, and Meaning of those moral Precepts, but did not destroy, abrogate, make null, and void any one, or any Part of any one of those Precepts. For he saith unto his Disciples, Matth. v. 17. Think not that I am come to destroy the Law, and the Prophets. I am not come to destroy. but to fulfil. (Ver. 18.) Verily, I say unto you, 'till Heaven and Earth pass, one Tittle shall in no wife pass from the Lam. (Ver. 19.) Whosoever shall break one of these least Commandments, and shall teach Men so, he shall be call'd least in the Kingdom of Heaven: But whosoever shall do and teach them, the same shall be call'd great in the Kingdom of Heaven. And our Saviour having thus politively assur'd his Disciples, that he came not to destroy the Law of Moses, and Aa 2

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that, 'till Heaven and Earth pass, one Tittle shall not pass from the Law, we certainly are bound to believe, that he hath not destroy'd, abrogated, or by any Means render'd null and void any Part thereof. And feeing he farther Said unto his Disciples, (ver. 20.) Except your Righteousness Sha'l exceed the Righteousness of the Scribes and Pharisees, ye shall in no Case enter into the Kingdom of Heaven, there can be nothing more plain, than that our Saviour was then about to reprove and condemn the Traditions of the Scribes and Pharifees, and their erronious Gleffes on divers moral Precepts of Moses, and to confirm those moral Precepts, according to the true moral Intent and Meaning of them. There is, perhaps, not one moral Precept of Moses, that the Scribes and Pharifees more grossly abus'd, than they did that for Divorce: For, whereas the Law faith, Deut. xxiv. 1. When a Man bath taken a Wife, and marry'd ber, and it come to pass that she find no Favour in his Eyes, because he hath found some Uncleanness in her, let him write her a Bill of Divorcement, and give it in her Hand, and send her out of his House. The Scribes and Pharifees taught, that (Matth. v. 31.) who soever shall put away his Wife, let him give ber a Writing of Divorcement. It is here obvious to every one, that by Moses's Precept for Divorce, it is not lawful for a Man to put away his Wife, unless she find no Favour in his Eyes, because he bath found some Uncleanness in her; that is, as Deut. xxiv. 3. and divers other Places of Scripture explain it, such Uncleanness as causes him to hate her: And Love being the very Esfence of Marriage, Hatred, well grounded, must bring it into a State fit and necessary to be dissolv'd; on which the Morality of this Precept depends: But by the Pharifees Gloss thereon, or Tradition which our Saviour (in order to explode it) hath cited, every Man that pleases is left at Liberty to put away his Wife, without having found any Uncleanness in her; that is, as the Pharifees themselves (Matth. xix. 3.) spake, for every Cause. A Thing plainly repugnant to the Law of Moses, and to moral Equity. The Jewish Doctors, as Dr. Whithy, in his Annotations on Rom. ii. 22. fays, would proclaim in any Place where they came, Quanam erit mihi Uxor in Diem, Who will be my Wife for this Day; or whilft I stay here? Hence (says he) Justin Martyr tells the Jews, that whereever they travell'd, or came, they did, with the Perimission of their Rabbins, take Women, and use them as their Wives, under Pretence of Marriage!' Sure, such Licenciousness, as the Doctor here mentions, might be reproved by our Saviour, without its being surmized, that he quarrell d with the Precept of Moses for Divorce! A more moral, equitable, and necessary Precept than which, is certainly not contained in the whole Law of God promulgated by

Moles. But not to digress any farther.

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As the Law of Moses appointed (Deut. xxiv. 1.) that a Bill of Divorcement should be given to that Wife, who finds no Favour in the Eyes of her Husband, because he found some Uncleanness in her; so it ordain'd, (Levit. xx. 10. John viii. 4.) that that Wife, who was prov'd guilty of Adultery, should be ston'd to Death. Now, I can't see any Reason why the Scribes and Pharifees might not hereupon as well have taught, that a Man might cause his Wife to be ston'd to Death for every other Cause, besides that of Adultery; as that he might put her away by a Bill of Divorcement for every other Cause, besides that of having found some Uncleanness in her: For as the Precept of Levit. xx. 10. only affign'd, that she should be put to Death for Adultery; so that of Deut. xxiv. 1. only assign'd that she should be put away by a Bill of Divorcement, on the Account of her finding no Favour in the Eyes of her Husband, because he had found some Uncleanness in her. That therefore, in my Opinion, which our Saviour, Matth. v. 31. cited, namely, the Pharifees Tradition, which they taught in Place of the Precept of Moses for Divorce, and thereby render'd (Matth. xv. 6.) that Commandment of God of none Effect; that he, in order to restore the Law of Moses for Divorce to its pristine Use and Usefulness, condemns in the next Verse, viz. But I say unto you, who soever shall put away his Wife, faving for the Caule of Fornication, causeth her to commit Adultery: And who foever shall marry her that is divorc'd, committeeh Adultery. Meaning thereby no more, than that all Divorces made according to the Scribes and . Pharisees Tradition, and not according to the Precept of Moses for. Divorce, are introductory to Adulteries in the subsequent Marriages, and therefore are sinful. The Artifices that Commentators have contriv'd to evade the Force of

of this Argument, and make us believe, that our Saviour hath forbidden Divorces on the Foundation that Mofes allow'd them, I shall shew are so far from answering their Purpofes, that they lead them into inextricable Difficulties.

1. Some, founding their Opinion on those Words of our Saviour, Matth. xix. 8. Moses, because of the Hardness of your Hearts, SUFFER'D you to put away your Wives, affirm, that the Law of Moses for Divorce, was really a Sufferance only, a bare Permission, and not a Law. Thus Mr. Trap, 'This (writing a commenting on Matth. v. 31. fays, Bill of Divorcement) 'Moses permitted, as a Law-maker, not as a Prophet, as a Civil Magistrate, not as a Man of God, meerly for the Hardness of Mens Hearts, and for the

Relief of the Women.

I answer, 1st, Admitting the Matter to be as Mr. Trap suggests, it will follow, That the putting away of Wives that Moses permitted of, was sinful, and the Marriages that succeeded thereupon, adulterous. And assuredly Mofes, for the Hardness of Men's Hearts, did not permit them, as a Law-maker and a Civil Magistrate, to commit Sin, even the Sin of Adultery, by a Precept. A very wicked Magistrate and corrupt Law-maker must be have been, to be guilty of so doing. Besides, in the Law it self it is faid, (Deut. xxiv. 3, 4.) And if the latter Husband hateth her, and writeth her a Bill of Divorcement, and giveth it into ber Hand, and sendeth her out of his House: Or if the latter Husband die, which took her to be his Wife, her former Hufband, which sent her away, may not take her again to be his Wife, after that she is defil'd: For that is an Abon ination before the Lord, and thou shalt not cause the Land to sin, which the Lord thy God giveth thee for an Inheritance. Its being here faid, that the former Husband's taking his Wife again after the shall have been another Man's Wife, is an Abomination before the Lord, and a making the Land to fin, certainly implies, that his first putting her away, was no Abomination before the Lord, and no making the Land to sin. But (to put the Matter out of all Doubt,)

2dly, Our Saviour, Mark x. 5. speaking of the Law of Moses for Divorce, calls it a Precept; the Greek Word is ['Erroxii] which properly fignifies an affirmative Precept,

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g. Panl, Ephef. vi. 2. applies the fame Word ['Evronn'] to the fifth Commandment; which is a sufficient Proof that the Law of Moses for Divorce, was not a Permission only, but an affirmative Precept, a Law; unless any one hall please to affirm, that the fifth Commandment is only a Permission, that Children may honour their Parents in Case they please, but no Command that they should and ought r And, Deut. i. 3. it is faid, That Moses spake unto the Children of Israel, according unto all that the LORD had given him in Commandment unto them. Whence 'tis ape parent, that Moses gave his Lans, and consequently this Law for Divorce amongst the rest of his Laws, at the Commandment of the Lord; so that it must be deem'd God's law, given, or promulgated by his Servant Moses. And that it was design'd for the Relief of the Man, rather than of the Woman, is plain from the Law it felf: For it is the Man's finding some Uncleanness in his Wife, that is, theren declar'd the allow'd Cause of a Divorce. Not but that • he Woman comes in for her Share in the Benefit of the Law; for doubtless she that, by Reason of some Uncleanness in her self, finds no Favour in the Eyes of her Husband, may live more happily from him than with him. Seeing therefore our Saviour's Words, (Matth. xix. 8.) being taken in the Sense Mr. Trap, and some others have aken them, lead us into the above-written (if not many ther) Difficulties and Absurdities, we may (I conceive) ultly determine, that they ought not to be taken in that sense. The following, I take to be the true Explanation of them, viz. Moses having promulgated a Law, authoizing a Man when he hath taken a Wife, and marry'd her, and it come to pass that she find no Favour in his Eyes, because e hath found some Uncleanness in her, to write her a Bill of Divorcement, and give it in her Hand, and send her out of his House; many of the Jews took the Advantage of this Law; nd, whenever they pleas'd, writ their Wives Rills of Diwrce, and put them away, altho' they found no Uncleaness in them; this they did, thro' the Hardness of their Hearts; and this Moses, as a Law-giver and a Civil Maistrate, was necessitated to suffer. An Example may make t more plain: In England we have divers Lans intended o good Purposes, that are render'd ineffectual, because

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Men find out Ways and Means to evade the Force of them; and sometimes to apply them to such Purposes as they were not intended for; and our Magistrates suffer these Abuses, as Moses did the Jews putting away their Wives for every Cause; that is, because they can't help it.

2. Diodati, in his Annotations on Deut. XXIV. I. Tays, this Law for Divorce, is, a judicial Law, which doth regulate the Licence of Divorces by Policy, yet doth not approve of them in Conscience. And in his Notes on Mal. ii. 16. he says, Divorce is but a politick Coverture of Iniquity. The Holy Ghost, Mat. XIX. 8, 9. condemneth Divorces in Consci-

ence, tho' God did tollerate them in a politick Way.

I answer, 1st, To say, that God, who (Hab. i. 13.) is of purer Eyes than to behold Evil, constituted a Law for regulating Divorces by Policy, which did not approve of them in Conscience, certainly falls very little (if at all) thort of Blasphemy: For its saying, that God authorized Man, by a Law, to do that, which, in Point of Conscience, was not lawful to be done; and representing God as politically forming a Regulation in Vice! And to fay, that the Holy Ghost condemneth such Divorces in Conscience, as God did tollerate in a politick Way, is proclaiming God to have been a Tolerator of Sin, even the Sin of Adultery! Wretched Divinity! It is certain, that Moses acted in this Affair as God's Minister, and that the Law he made was of divine Authority; which must necessarily excuse those Fems, who divorc'd their Wives according to that Law, not only from Punishment by Men, but also from Fault before God, and more especially from the Sin of Adultery. Which Doctrine is judiciously inforc'd by Dr. Whitby in his Annotations on Matth. xix. 8. with the following Reasons, viz. (1.) From the Permission given to the Woman, thus divorc'd, to marry with another, Dent. xxiv. 2. which plainly shews, the Bond of Matri-\* mony mult by it be diffolv'd, fince otherwise this must be a Permission to be an Adulteress. (2.) From the Prohibition of the Person thus divorcing her, to receive her again as his Wife; which yet he was bound to do, if the Bond of Matrimony still continu'd, and she was still in Truth his Wife. (3.) Because otherwise, the whole Common-wealth of Judea, by a divine Permillion

' mission, must be fill'd with Adulteries, and a spurious Off-

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2dly, Altho' Diodati hath afferted, that the Law of Moses for Divorce, is a judicial Law; yet, I humbly conceive, it evidently appears from the following Confiderations, that it is a moral Law. (1st,) The moral Law, is no more than the Law of Nature reduc'd into Precepts: So that the moral Precepts of Moses, are only the Law of Nature confirm'd by divine Anthority. (2dly,) Even Nature, as well as the God of Nature, informs every Man, that it is not good that Man should be alone; and that it is necessary he should be joyn'd to an Help-meet for kim, a Woman in the State of Marriage. This is apparent from the Custom of the most barbarous Nations, who are guided in all their Actions, Laws, and Customs, by the Glimmerings of the Light of Nature, who yet, as well as others, marry, and are given in Marriage. Nay, even the Fouls of the Air, and Beafts of the Field, in order to Procreation, marry; that is, couple theinfelves in Pairs, and are affiliant to each other in what Nature injoyns them for the Good of themselves, and their young ones. Marriage therefore is a moral Law; and the an Institution of God, yet is agreeable to the Dictates of Nature; and no Wonder, for 'tis God that puts all the Movements of Nature in Motion. (3dly) When a Man has taken a Wife, in Expectation of her being an Help-meet for him, to all the Purposes God and Nature design'd every Woman should be an Help-meet for her Husband, and finds, that by Reason of some, to him before, unknown Uncleannels, the cannot, or, at least, in all Probability, never will be such an 'Help-meet for him; Nature, as well as the Law of Moses, dictates, that he ought to dismiss that Wife, (or rather Woman, not capable of being to him a Wife) and not submit to have all the remaining Part of his Life render'd uncomfortable and uneafy to him, by the Means of her, from whom he well hop'd for more Comfort, Ease, Satisfaction, and kind Assistance in his Affairs, than from all the World besides. Man ever aims at some Good; and whenever he finds himself mistaken, and that what he did in order to procure some Good, tends to bringing on him some Evil, he, if that can be, reverles what he did; it that cannot be done, Bb he

he defifts, and, fo far as he can, changes his Meafures. that he may avoid the Evil he was unadvifedly bringing on himself. And this every Man does, by the Distates of Nature. It is very easy to apply this to the Case of Marriage and Divorce. As Marriage therefore, so Divorce manifeltly appears to be a moral Law: Or, more properly, Marriage and Divorce constitute but one Law; which may be read thus, viz. This is now (Gen. ii. 23.) Bone of my Bone, and Flesh of my Flesh; she shall be call'd Woman, because she was taken out of Man. (Ver. 24.) Therefore shall a Man leave his Father and his Mother, and shall cleave unto his Wife; and they two shall be one Flesh. NEVERTHE-LESS, when a Man (Deut. xxiv. 1.) hath taken a Wife, and marry'd ker, and it come to pass, that she find no Favour in his Eyes, because he hath found some Uncleanness in her; let him write her a Bill of Divorcement, and give it her in her Hand, and send her out of his House. (Ver. 2.) And when the is departed, &c. to the End of the fourth Verse. And after this Manner, must many peremptory Laws of Moses be limited, and explain'd by other moral Precepts explicatory of them. For Inflance, Gen. ix. 6. Whofoever sheddeth Man's Blood, by Man Shall his Blood be Shed: For in the Image of God created he Man. Here is a peremptory Law, that who soever sheds Man's Blood, by Man his Blood shall be shed: And the Reason assign'd, is, For (or because) in the Image of God created he Man. Now, he that innocently, and by a Mischance, kills a Man, as much defaces the Image of God, as he that does it wilfully; so that both the Peremptoriness of the Law, and the Reason given, inculcate, that the Innocent and Ignorant, as well as the Nocent and wilful Shedder of Man's Blood, must suffer Death. But (God be thanked) the Cafe is not fo: This Matter is afterwards explain't, and Cities of Refuge. (Deut. xix.) were by God appointed for the Man-flayer, that did it ignorantly, to flee unto, and live. These two Precepts therefore put together, make but one Law, which will run thus; viz. Wholoever (Gen. ix. 6.) Sheddeth Man's Blood, by Man Shall his Blood be shed: For in the Image of God created he Man. Nevertheleis, Thou Shalt (Deut. xix. 2.) Separate three Cities for thee in the midst of the Land, which the Lord thy God giveth thee to possess. (Ver. 3.) Thou shalt prepare thee

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thee a Way, and divide the Coasts of thy Land (which the Lord thy God giveth thee to inherit) into three Parts, that every Slayer may flee thither. (Ver. 4.) And this is the Case of the Slayer, which shall flee thither, that he may live: Whoso killeth kis Neighbour ignorantly, whom he hated not in Time past, &c. Thus these two Precepts evidently make (as I said) but one Lan; the Severity of the first Precept, is so far mollify'd and taken off by the latter, as moral Equity requires it should be. In like Manner, the Precepts for Marriage and Divorce, are really one Law: The latter Precept of which, does (like the Precept for Cities of Refuge for Manflayers in the Law about shedding Man's Blood) to far qualify the Peremptoriness of the first, as moral Equity requires. Moral Equity requires a Man should not suffer Death for ignorantly shedding Man's Blood: Therefore Cities of Refuge were by God appointed for the Man-flayer, that did it ignorantly, to flee unto, and live. Meral Equity requires a Man's Life should not be render'd perpetually uneasy and uncomfortable, by Means of some Uncleanness there might happen to be in the Woman he had, ignorant thereof, taken and marry'd in Expectation she should be an Helpmeet for him: Therefore a Law was promulgated, at God's Commandment, by Mases, authorizing him, in that Case, to write her a Bill of Divorcement, and give it in her Hand, and fend her out of his House.

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And I may add, That as the Precept for the Cities of Refuge, and that for Divorce, were both promulgated for the Relief of Persons who should bring themselves into Jeopardy, through Ignorance, Mischance, and Missortune; to (I conceive) more may be faid for the Relief of him, who, thro' Ignorance, may have marry'd a Woman, and have found some Uncleanness in her, than of him who shall have kill'd a Man by Misfortune; for neither the one nor the other of them can be charg'd with Sin; yet the miffortunate Man-slayer, by the Law against shedding Man's Blood, consider'd separately from the Precept for the Cities of Refuge, must Suffer Death; and the Man who shall have marry'd a Woman, and have found some Uncleanness in her, by the Institution of Marriage, consider'd separately from the Precept for Divorce, must cohabit with her, and thereby live an uneasy and uncomfor:able Life, equivalent B b 2

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to (if not, as the Case may be, more intollerable than) Death. But the chief Disparity of their Cases seems to constitt in two Particulars: 1st, The marry'd Man, by divorcing his Wise, may reduce Things to their former State, and leave them as he found them; whereby he will be deliver'd from his unhappy Condition, and no Injury will be done to any one: But the missortunate Shedder of Man's Blood, is absolutely incapable of restoring the dead Man to Life, and of making Satisfaction to his Widow, Children, and other Relations and Friends, for the Loss of him.

2dly, It many Times is in the Power (and then always the Dary) of the Woman to prevent such a Marriage, by an ingenuous Discovery of such Uncleannesses as will probably prevent her finding Favour in the Eyes of her Husband: And which, if she (as is very common with the Women of this Age, whatever it was in the Days of Moses) industricully conceals, she must be deem'd a Cheat, and the Man's Missortune must be allow'd to be principally owing to the Woman's Imposition: But the Man who happens to be sain accidentally, can't be deem'd to have brought the same about by Imposition, nor of having been capable

of preventing it.

It feems needless to farther inforce the Morality, Equity, and Fustice of the Law of Moles for Divorce: Every one mult fee, that, after the Depravation of humane Nature by the Fall of Mankind, there was an absolute Necessity for the Promulgation of such a Law, to prevent Mens being ruin'd in the quelt of earthly Comfort, Happiness, and Satisfaction in the Way of God's own Appointment. God faw it was not good that Man should be alone, therefore he made Woman, that the might be, in the State of Marriage, an Hlp-meet for him: A Companion, in whose Society, in Prosperity and Adversity, he might take Delight, and solace himf If, and depend on being lov'd, chirifh'd, Juccour'd, and effifted by her : For her Defire (Gen. iii. 16.) Thould be unto him. How great a Good! How valuable a Bleffing! must such a Wife be? Such a Good, such a Bleffing, was Woman by God and Nature design'd for Man! And such a Good, such a Biefing, every virtuous Woman endeavours to be to her Husband. Such a Wife may well be faid (Prov

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(Prov. xii, 4.) to be a Crown to her Husband, and (1 Cor. xi. 7.) his Glory. And he that, like the Fews, puts away fuch a Wife, in whom he finds no Uncleanness, and marries another, may well be faid (Matth. xix. 8, 9.) to be hard-hearted, and to have committed Adultery. But (alas!) there are Women of another Complexion, Adulterous Women, who will (Prov. xxx. 20.) eat, mipe their Mouths, and fay they have done no Wickedness; that is, they will be guilty of the worlt of Crimes, yet report themse ves innocent, and abuse their Husbands, when they tell them of their Faults. Women that are so far from being fit to remedy a Man's Loneliness, and be a Companion and an Holp-meet for him, that it is better (Prov. xxi. 9.) for a Man to dwell alone in the Corner of a House-ton, than in a wide House (a Palace) with one of them: Brawling Women, whose Contentions are (Prov. xix. 13.) a continual Dropping: And therefore they must, and will be to their Husbands a continual Vexation: A meer Hell-like Life will they lead him! Women that (Prov. xii. 4.) make their Huslands asham'd, and are as Rottenness to their Bones! From such Women, certainly the Equity and Justice of the Law of Nature, as well as the Precept of Moses for Divorce, requires that the Men, who mistaking them for good, virtueus, and prudent Women, fuch as were delign'd by God to render Man's Life easy and comfortable, should be at Liberty to put them array, and to take others in their stead, who may better answer God's End in the Formation of Woman, and Institution of Marriage. Marriage was ordain'd for the Good of Man : But Marriage with Such a Woman, if a Man can't be divorc'd from her, is the greatest Evil that in this World can befal him. Some, in Answer to whatever can be faid of this fort, tay, Every Man entering into the State of Matrimony, ought to take Care before-hand: But not, in Case of a Miscarriage, to expect (hard Fare!) any Remedy afterwards. I reply, that due Precaution ought to be taken in all Contracts; notwithstanding which, a wife Man may be, and fometimes is impos'd on; and in nothing may he fo be more readily, than in Marriage, and that by the Artifices and Contrivances of the Woman, who being well appriz'd of her own Unfitness to be a Wife, conceals the same industriously from the Man, 'till after the Marriage (as (as was my own Case) be solemniz'd. And whilst Courts of Equity are constituted, for the Relief of Persons impos'd on in Matters of Trade and Commerce, it certainly cannot be consistent with Equity and Justice, that a Person impos'd on in the principal Affair of his Life, Marriage, should be destitute of all Relief! If the Case of the Man be so with his Wife, it is not good to marry, Matth. xix. 10. But God hath provided a Remedy against a Man's Life being thus render'd uncomfortable, by Means of ker that ought to be a Comfort to him. And where God hath provided a Remedy against any Missortune that befalls a Man, it is certainly Man's Duty to accept of the Remedy, make Use of it, and be thankful.

3dly, Some will have the Precept of Moses for Divorce, to be only a Dispensation, whereby God did, (say they) on some certain Occasions, dispense with his own Institution of Marriage under the Law; but hath not allow'd that Dis-

pensation to take Place under the Gospel.

I answer, 1st, A Dispensation impowers a Man to act contrary to a Law in Force; and for God to impower Man to act contrary to his own Law for Marriage, must argue either some Impersection in that Law; or that God, by his Dispensation, authorized Man to commit Sin. And that there can be any Impersection in any Law of God, that may require its being dispensed with; or that God can have dispensed with a righteous Law, and thereby have authorized Man to commit Sin, is certainly not to be conceived.

2dly, I have already shewn, that the Precept of Moses for Divorce, is an affirmative Precept, and a moral Law;

therefore it cannot be a Dispensation only.

2dly, Another Reason why I can't allow, that [\piopvesia] Fornication, is, Matth. v. 32. and Matth. xix. 9. put for [\puoixesia] Adultery, is, because it would look as if our Saviour was a Favourer of the Sin of Adultery. For (1st,) all the World own, that Adultery is a Sin of a deeper Dye than Fornication; therefore to call Adultery, Fornication, apparently softens its Name, and seemingly (at least) extenuates the Crime. (2dly,) By the Law, (Levit. xx. 10.) Adultery was punished with Death; the changing which Punishment into that of Divorce, still farther argues an Extenuation

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Extenuation of the Crime: For Men usually, and very rationally judge of the Heinousness of a Crime, by the Severity of the Punishment they see assign'd for it. It certainly therefore cannot be thought that our Saviour would call Adultery, Fornication, and change its Punishment from that of Death, to that of a Divorce; that is, in Fact, into no Punishment at all: For she that really loves her Husband, can't be well imagin'd to be an Adulteress; and she that does not love her Husband, will assuredly not deem it any Punishment to be divorc'd from him, and set at Liberty to marry another.

3dly, Another Reason still, and which indeed, in some Measure, depends on the last given, why I can't believe that [Hopveia] Fornication is, in Matth. v. 32. and Matth. xix. 9. put for [moixeia] Adultery, is, because as I find Adultery was by the Law of Moses punished by Death, so I find that Law was practised even in our Saviour's Days,

and feems to be approv'd of, and confirm'd by him.

John viii. 3. And the Scribes and the Pharifees brought unto him a Woman taken in Adultery, and when they had fet her in the midst.

4. They said unto him, Master, this Woman was taken in

Adultery, in the very Act.

5. Now Moses in the Law commanded us, that such should

be ston'd: But what say'st thou?

6. This they said, tempting him, that they might have to accuse him. But Jesus stoop'd down, and with his Finger wrote on the Ground, as though he heard them not.

7. So when they continu'd asking him, he lift up himself, and said unto them, He that is without Sin among you, let him

first cast a Stone at her.

8. And again he stoop'd down, and wrote on the Ground.

9. And they which keard it, being convicted by their own Conscience, went out one by one, beginning at the eldest, even unto the last: And Jesus was lest alone, and the Woman standing in the midst.

10. When Jesus lift up himself, and san none but the Woman, he said unto her, Woman, where are those thine Accusers? Hath

no Man condemn'd thee?

11. And she said, No Man, Lord. And Jesus said unber, Neither do I condemn thee: Go, and sin no more.

Now,

Now, I conceive, our Saviour's Saying, (ver. 7.) He that is without Sin among you, let him cast the first Stone at her, must be deem'd a Concession, that that Precept of Moses ought, in that Cafe, to be put into Execution; but then moral Equity requird, that they who were themselves guilty of Adultery, equally as criminal as the Woman they accus'd, should not be the Executioners; and a Consciousnels of their Guilt, it feems, made them all retire. they being gone, our Saviour fays, Moman, where are those thine Accusers? Hath no Man condemn'd thee? As much certainly, as if he had faid, Woman, if any Man had stood this Accusation, and condemn'd thee, thou must have been fon'd to Death. And her Answer implies the fo understood it. viz. No Man, Lord. And her Accusers having dropp'd their Accusation, it was not properly our Saviour's Business to assume it, and condemn her. He therefore said unto her, Neither do I condemn thee; which denotes, that he, by his Omniscience, kn w the was guilty, yet would not condemn her to suffer that Death the Law, for her Crime, requir'd; but as he was the God of Mercy, who delighteth not in the Death of a Sinner, but rather that he (or she) should repent and live, gave her her Life, forgave her her Sins past, and bid her go and fin no more. However, had our Saviour thought fit to have reduc'd the Punishment of Adultery from Death, to a Divorce, he would certainly, either on this Occasion, or some other, have shewn his Dislike of that Precept of the Law; which he has not, that I know of, any where done. And now I shall, in a few Words, shew why I can't, with Dr. Whithy, take the Word [ !oovel. ] Fornication, in Matth. v. 32. and Matth. xix. 9. in its proper Sense, for Fornication committed before Matrimony, and found after Cohabitation. The Doctor fays, 'Moreover, whereas all Commentators

The Doctor says, 'Moreover, whereas all Commentators' I have met with, by Fornication here, do understand Adultery, or the Defilement of the Marriage-bed, I incline rather to take the Word in its proper Sense, for Fornication committed before Matrimony, and found after Cohabitation. (1.) Because Cirist, speaking of this Divorte here and elsewhere, doth never use the Word Moryela, which signifies Adultery, but always Nopvesa, Matth. v. 32. which Word, both among Jens and Gentiles, doth

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properly import the Sin of unmarry'd Persons lying one with another, and so becoming one Body, I Cor. vi. 16. It is not therefore likely, that Christ receded from the known and common Acceptation of the Word. (2.) The Punishment of Adultery after Marriage, was strangling; after Sponsalia, stoning, Divorce not being mention'd in either Case; but simple Fornication was not thus punish'd by the Jews. And, (3.) By this Interpretation, the Law of Marriage is by Christ reduc'd to its primitive Institution; that Conjunction with another makes them both one Flesh; and so the Woman who has thus transgress'd, was to be dismiss'd, because she before was one Flesh with another, and therefore could not be so with the Man to whom she afterwards

' did marry.

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I, in Answer, fay, Ist, The Word [Hopve a] Fornication, is, as I shall shew by and by; us'd in divers Places of Scripture, to fignify an habitual Transgression of the Marriage-Covenant, as well as in other Places of Scripture to denote the Sin of unmarry'd Persons lying together. And being here spoken of marry'd Persons, it ought to be taken in that Sense that may most aptly relate to them. 2dly, That the Fews did not punish simple Fornication, either as they did Adultery after Marriage, by strangling; or as they did Adultery, after Sponsalia, (that is, Espousals) by stoning; is certainly very far from being a Proof, that either they esteem'd simple Fornication an actual and real Marriage, or that it is so in it self. 3dly, That was the Reason of Divorce, as the Doctor here surmises, because the Woman, by Means of Fornication, was become one Flesh with another, and therefore could not be so with the Man to whom she did marry; it would necessarily follow, that she must go and cohabit with the Man with whom she did commit Fornication, and who, by that Means, was become in Reality her Husband. But by the Law of Moses, Deut. xxiv. 2. the divorc'd Woman is left free to marry any other Man; only the High-Priest, Lev. xxi. 7. is forbid to marry her. And in Case her next Husband hated her, and put her away, no Man, except the faid High-Priest, and the Man that first put her away, is restrain'd from marrying her: And our Saviour made no Alteration in this Matter, but Cc.

has left divore'd Persons altogether as free to marry against and with whom they please, as the Law of Moses did, which, I conceive, absolutely defeats the Doctor's Notion, according to his own Explanation of it. 4thly, That was the Doctor's Opinion right, it would be altogether unlawful, nay, even committing Adultery, for any Man to marry an Harlot; because, by Means of Fornication, she must be deem'd some other Man's Wife. But the Law of M. les, Lev. xxi. 7. 14. prohibiting the High-Priest to marry an Harlot; plainly infinuates that it was lawful for any other Man to marry her. And that the High-Priest was, Lev. xxi. 13. injoyn'd to take a Wife in ber Virginity. was, fay the Assembly of Divines, because she was a Type of the Church, as the High-Priest, her Husband, was of Christ. And (ver. 14.) a Widow, or a divorc'd Woman, a profane, or an Harlot, he might not take, because (ver 15.) he might not profane his Seed; that is, cause the People to entertain mean Thoughts of his Off-fpring, on the Ac-

count of their Mother.

But feeing Dr. Whithy has inform'd us, That the Word [ mopusia | Fornication, both among Jews and Gentiles, doth properly import the Sin of unmarry'd Persons lying together. let me fet that Matter in a clearer Light, by shewing, that Fornication, in the proper Sense of the Word, is a Sin of which a marry'd Person cannot be guilty; which I prove thus, viz. The Word Whoredom is the general Term, or, as Logicians spake, the Genus, under which are comprehended three diffinct Kinds or Species of Whoredom; that is, Incest, Adultery, and Fornication. Now, cither Incest, Adultery, or Fornication, may properly be call'd Whoredom, because every, and all of them is, and are comprehended under that Term; but Adultery can't be call'd Fornication, nor Fornication, Adultery, because they are Sins that in themselves specifically differ from each other. And Incest is a Sin distinct from both Fornication and Adultery; yet is always complicated with the one or the other of them, according as the Person that is guilty of Incest is either a marry'd or an unmarry'd Person. To render this still more plain: Whosoever should hear me say, Testerday [A] committed W. oredom, will not be thereby fatisfy'd. whether [A] be a marry'd or an unmarry'd Person; nor whether

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whether it was Adultery or Fornication that [A] committed. But who foever should hear me fay, Testerday [A] committed Adultery, would be thereby fully facisfy'd, that [A] is a marry'd Person, and that the Sin [A] committed. was the Defilement of the Marriage-bd. And whofoever should hear me fay, Yesterday [A] committed Fornication, will want no farther Information for being fully fatisfy'd. that [A] is an unmarry'd Person, and that the Sin [A] committed, was, that of having had the carnal Knowledge of the Body of a Person of the contrary Sex, in an unmarry'd State, which is only lawful in the matrimonial State. And whofoever should hear me fay, Tefferday [A] committed Incest, would, without farther Enquiry, conclude, That [A] Yesterday committed Uncleanness with a near Relation. Thus you fee that when a marry'd Person commits Whoredom, the Term by which his or her Sin is di-Hinguish'd from Whoredom committed by an unmarry'd Person, is Adultery; and that Whoredom being committed by an unmarry'd Person, its Term of Distinction is Fornication: So that an unmarry'd Person cannot be said to be guilty of Adultery, nor a marry'd Person of Fornication, unless we'll so speak as not to be understood. And farther still, give me leave to observe, that in divers Places of the New Testament, Adultery and Fornication are distinguish'd by their proper Names, viz. Matth. xv. 19. Out of the Heart proceed evil Thoughts, Murders, [unix fixe] Adulteries, [wogvelat] Fornications, &c. Mark vii. 21. For from within, out of the Heart of Man, proceed evil Thoughts. [porxeau] Adulteries, [wogvetau] Fornications, O'c. John viii. 3. And the Scribes and the Pharifees brought unto him a Woman taken [ in morxed] in Adultery. Gal. v. 19. Now the Works of the Flesh are manifest, which are these, [worked] Adultery, [wogveia] Fornication, &c. And I firmly believe, (1st,) That there is no Man on Earth, who can assign a Reaton why our Saviour thould, when he was speaking of Divorce in Matth. v. 32. and Matth. xix. 9. use the the Word [wogvera] Fornication, instead of the Word [uoixeiz] Adultery, rather than elsewhere, and on other And, (2dly,) That there is not any o-Occasions. ther Place in the New Testament, where either the Word [rogueia] Furnication is thought to be put for the Word Cc 2 MOIXHA

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[ uoixea ] Adultery; or the Word [ uoixea ] Adultery, for the Word [woevela] Fornication. And, (3dly,) That there is not any Rhetorical Figure, by Means of which those Words may aptly be us'd, on any Occasion, the one for the other. Rather therefore than believe our Saviour to have us'd the Word [woevela] Fornication, in Matth. v. 32. and Math. xix. 9. improperly, and to have abrogated two Precepts of Moles, namely, that for Divorce, and that for punishing Adaltery by Death, notwithstanding his having affur'd us. Luke XVI. 17. It is easier for Heaven and Earth to pass, than one Tittle of the Law to fail; I think it requifite to enquire, whether the Word [wogveta] Fornication, when it relates, as in Maith. v. 32. and in Maith. xix. 9. it does, to Perlons under a Marriage-Covenant, may not be explain'd, in a teriptural Sense, otherwise than to prefume it put for [401xea] Adultery: And that it will, in fuch a Case, admit very aptly of another Explanation, I hope to render very plain and evident. And therefore, I now proceed to shew the Reasons that induce me to take the Word Fornication, in Matth. v. 32. and Matth. xix. 9. to be of the same Import and Signification with the Words some Uncleanness, in the Precept of Moses, Deut. xxiv. I. for Divorce.

1st, Every Place of Scripture must, I conceive, be so explained, as not to be made to thwart the plain Meaning of any other Place of Scripture. And none other Sense can the Word Fornication, in Matth. v. 32. and Matth. xix. 9. be taken in, than that of being of the very same Import and Signification, as the Words some Uncleanness, in Deut. xxiv. 1. are, but what will render Matth. v. 32. and Matth. xix. 9. absolutely contrary, in Sense and Import, to Deut. xxiv. 1. And so there will be two Laws of God, concerning one and the same Matter, directly contrary to each other. And what shall we say too, to our saviour's Assurance to his Disciples, and consequently to all Christians, to the World's End, that (Matth v. 18.) 'till Heaven and Earth pass, one fot or one Tittle shall in no wise pass from the Law?

adly, The Word [vogveia] Fornication does relate in divers other Places of Scripture, besides in Matth. v. 32, and Matth. xix 9. to Persons under a Marriage-Covenant;

and, in those other Places of Scripture, it is us'd in a metaphorical Sense, to import such habitual Transgressions of the Marriage-Covenant, as confift wholly in the Disobedience of the Wife to her Husband, and in her substituting her own Authority in Place of his. And the Word Fornication, in Matth. v. 32. and Matth. xix. 9. relating to marry'd Persons, and so not possibly to be taken in its proper Signification, viz. for the Sin of unmarry'd Persons lying together, may justly be deem'd there, as well as in any other Place of Scripture, to import and fignify fuch habitual Transgressions of the Marriage-Covenant, as consist in the Wife's Disobedience to her Husband, usurping his Authority, Oc. And then (as shall be shewn) it will be of equal Import and Signification with the Words some Uncleanness, in the Precept of Moses for Divorce; and consequently, our Saviour and Moses will appear to have taught the same Doctrine concerning Divorce.

That the Word Fornication is us'd, in Scripture, in the Sense I have mention'd, the following Particulars, I con-

ceive, are a Proof.

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Ist, After God, by the Hand of Moses, had brought the Israelites out of Egypt, he enter'd into a Covenant [a Marriage-Covenant] with them, and they with him.

Exod. xix. 1. In the third Month, when the Children of Israel were gone forth out of the Land of Egypt, the same Day

came they into the Wilderness of Sinai.

3. And Moses went up unto God: And the LORD call'd unto him out of the Mountain, saying, Thus shalt thou say to the House of Jacob, and tell the Children of Israel.

4. Te have Seen what I did unto the Egyptians, and how I

bear you on Eagles Wings, and brought you unto my felf.

5. Now therefore, if ye will obey my Voice indeed, and keep my Covenant, then ye shall be a peculiar Treasure unto me above all People: For all the Earth is mine.

6. And ye shall be unto me a Kingdom of Priests, and an holy Nation. These are the Words which thou shalt speak unto the

Children of Ifrael.

7. And Moses came, and call'd for the Elders of the People, and laid before their Faces all these Words which the Lord commanded him. 8. And all the PEOPLE answer'd together, and said ALL that the LORD hath spoken, we will DO. And Mo-

Ses return'd the Words of the People unto the Lord.

The Jews, fays Dr. Whithy, in his Annotations on 2 Cor. xi. 2. fay, That Moses espous'd Israel to God in Mount Sinai. However, had the fews never thus faid, what is contain'd in the above-written Verses, evidently shew that it was io; For we therein find all the Essentials of a Court-Thip, and a Marriage. God condescended, on his Part, by (as is even at this Day cultomary among Princes) his (as I may fay) Embassador Moses, to put the Children of Ifrael in Mind of what he had, (ver. 4.) as a Lover, done for them, in bringing them out of Egypt; and (ver. 5, and 6.) informs them what, on Condition they'd enter into Covenant [a Marriage Covenant] with him, (that is, as every Woman ought to do by her Husband, Gen. ii. 16. obey his Voice, and keep his Covenant) should be their State and Condition; which was, that (as every Man's real and dutiful Wife is to him a peculiar Treasure, above all other Women, fo) they (the Ifraelites) should be to God a peculiar Treasure above all [other] People. And, as every honest Lover informs his Beloved, on what Foundation he makes her tuch and tuch Promises, so God here condescended to invite the Israelites to accept of his Courtship, by letting them know that he is able to make good his Promises: For (ver. 5.) all the Earth (fays he) is mine! And upon this (ver. 8.) All the People answer'd together, and said, ALL that the LORD kath spoken, we will do. And Moses return'd the Words of the People unto the Lord. so the Esponsals were over. And t'en Moses, by God's Commandment, (ver. 10, Oc.) Sanctify'd the People. And in the three next Chapters, this People, the Spoufe, or Church of God, was inform'd in their Duty; and being fo, they again Said (Exod. xxiv. 3.) All the Words which the Lord bath said, will me do.

4. And Moses wrote all the Words of the Lord, and rose up early in the Morning, and builded an Altar under the Hill, and twelve Pillars according to the twelve Tribes of Israel.

5. And he fent young Men of the Children of Israel, which offer'd Burnt-offerings, and Sacrific'd Peace-offerings of Oxen unto the Lord.

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6. And Moses took half of the Blood, and put it in Bajons, and half of the Blood he sprinkled on the Altar.

7. And he took the Book of the Covenant, and read in the Andience of the People: And they said, All that the LORD hath said, will me do, and be OBEDIENT.

8. And Moses took the Blood, and sprinkled it on the People, and Said, Behold, the Blood of the Covenant which the LORD

kath made with YOU concerning all these Words.

And thus the Marriage between God and his People, that is, his (then) Church, was absolutely compleated. And ever after this, we find God condeteended to call his Church, his Spouse, his Bride, his Wife, and, on all Oc-

casions, to treat it as such.

Song of Solomon, Chap. iv. ver. 8. Come with me from Lebanon (my Spouse.) And, ver. 11. Thy Lips, Omy Spouse. drop as the Honey-comb. Ifaiah, liv. 5. For thy Maker is thine HUSBAND, (the Lord of Hofts is his Name;) and the Redeemer the holy One of Ifrael, the God of the whole Earth shall be be call'd. Jer. iii. 14. Turn, Turn, O back-sliding Children, faith the Lord; for I am marry'd anto you. Chapter xxx1. 31, and 32. Behold the Days come, faid the Lord, that I will make a new Covenant with the House of Israel, and with the House of Judah: Not according to the Covenant I made with their Fathers, in the Day that I took them by the Hand, to bring them out of the Land of Egypt; which my Covenant they brake, altho' I was an HUSBAND unto them. faith the Lord. From these Words, it is plain, that the Lord himself deem'd his Covenant with the Children of Ifrael, at Mount Sinai, a Marriage-Covenant, else he could not have thereby become their Husband. And the new Covenant, here spoken of by the Prophet Feremiah, is, that of the Gospel-Administration, as may be seen in the 8th and 9th Chapters of St. Paul's Epittle to the Hebrews. And as Moses is faid to have marry'd Ifrael to the Lord at Mount Sinai, so St. Paul saith of those he had converted to the Christian Faith, 2 Cor. xi. 2. I have espous'd you unto one Husband, meaning Christ. And it is faid, Revelations xix. 7. The Marriage of the Lamb is come, and his Wife bath made her self ready. And Chap. xxi. 9. Come hither, I will bem thee the Bride, the Lamb's Wife. And by Ephel. v. 30. 31, and 32. it scems evident, and the fens, say some, of

old so understood it, that the first Match between Adam and Eve, was a Type of that between Christ and his Church. The Apostle's Words there, are.

30. For me are Members of his Body, of his Flesh, and of

his Bones.

31. For this Cause shall a Man leave his Father and Mother, and shall be joyn'd unto his Wife, and they two shall be one Fleh.

32. This is a great Mystery; but I speak concerning Christ

and the Church.

So that the Apostle hath here apply'd the very Words that Adam faid concerning Eve his Spoule, to those Christians who are the Spouse of Christ, saying, we are Members of

his Body, and of his Flesh, and of his Bones.

The Children of Ifrael, at their being espons'd unto the Lord, having engag'd from themselves, saying, Exod. xxiv. 7. All that the Lord hath faid, will me do, and be obedient, their Dury was, by Moses, summ'd up in few Words, Deut. x. 12, 13. And now, Israel, what doth the Lord require of thee, but to fear the Lord thy God, to walk in all his Ways, and to love him, and to serve the Lord thy God, with all thy Heart, and with all thy Soul, to keep the Commandments of the Lord, and his Statutes, which I command thee this Day for thy Good? And our Saviour inculcates the same Doctrine.

Matth. xxii. 36. Master, which is the great Commandment

in the Law?

37. Fefus said unto him, Thou shalt love the Lord thy God with all thy Heart, and nith all thy Soul, and with all thy Mind.

38. This is the first and great Commandment.

39. And the second is like unto it, Thou shalt love thy Neighbour as thy felf.

40. On these two Commandments, hang all the Law and the

Prophets.

And, fays St. John, I John v. 3. This is the Love of Ged; that we heep his Commandments, and his Commandments are not their Si

grievous.

This being a Summary of the Duty of the Fewish Church under to formerly, and of the Christian Church now towards God Rev. her Husband, it is evident, that the fame confifts in Love als mb and Obedience; and is, in a great Measure, parallel with

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the Duty of a Wife towards her Husband. For it is faid. Gen. iii. 16. Unto the Woman he said, - Thy Defire shall be unto thy Husband, and he Shall rule over thee. Ephes. v. 24. As the Church is subject unto Christ, so let the Wives be to their own Husbands in every Thing. Tit. ii. 4, 5. Teach Wives to love their Husbands, to love their Children, to be difcreet, chaft, Keepers at Home, obedient to their own Husbands. But as many Wives habitually transgress the Marriage-Covenant made with their Husbands, so has the Church (it is too true) oftentimes habitually transgress'd her Marriage-Covenant made with God; and the Church's habitual Transpression of her Marriage-Covenant made with God, the Scripture calls Whoring, Whoredom, Fornication, and Adultery.

Exod. xxxiv. 12. Take heed to thy felf, lest thou make a Covenant with the Inhabitants of the Land, whither thou goeft,

lest it be for a Snare in the midst of thee.

13. But ye shall destroy their Altars, break their Images, and cut down their Groves.

14. For thou shalt worship no other God; for the Lord, whose

Name is jealous, is a jealous God.

15. Left thou make a Covenant with the Inhabitants of the Land, and they go a whoring after their Gods, and do Sacrifice unto their Gods, and one call thee, and thou eat of his Sacrifice.

16. And thou take of their Daughters unto thy Sons, and their Daughters go a whoring after their Gods, and make thy Sons

go a whoring after their Gods.

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th he Lev. xvii. 7. And they shall no more offer their Sacrifices un-

o Devils, after whom they have gone a whoring.

Pfalm cvi. 39. Thus were they defil'd with their own Works:

and ment a whoring after their own Inventions.

Ezek. xiii. 43. Then said I unto her that was old in Aduleries, Will they now commit Whoredoms with her, and the with them?

Hosea iv. 12. My People ask Counsel at their Stocks, and hir Staff declareth unto them: For the Spirit of Whoredoms hath caus'd them to err, and they have gone a whoring from ch under their God. od

Revelations xvii. t. And there came one of the seven An-

to me, Come hither, I will show unto thee the Judgment of the

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great Whore, that sitteth upon seven Waters.

2. With whom the Kings of the Earth have committed Fornication, and the Inhabitants of the Earth have been made drunk with the Wine of her Fornication.

3. So he carry'd me away in the Spirit into the Wilderness: And I saw a Woman sit upon a Scarlet colour'd Beast, full of Names of Blasphemy, having seven Heads, and ten Horns.

4. And the Woman was array'd in Purple and Scarlet Colour, and deck'd with Gold and precious Stones, and Pearls, having a golden Cup in her Hand, full of Abominations, and Filthiness of her Fornication.

5. And upon her Forehead was a Name written, Mystery, Babylon the great, the Mother of Harlots [in the Margin,

Fornications and Abominations of the Earth.

Chapter xviii. 3. For all Nations have drank of the Wine of the Wrath of her Fornication, and the Kings of the Earth have committed Fornication with her, and the Merchants of the Earth are wax'd rich through the Abundance of her Delicacies.

9. And the Kings of the Earth, who have committed Fornication, and liv'd deliciously with her, shall bewail her, and lament for her, when they shall see the Smoak of her Burning.

If you should, at first View of these Texts of Scripture, be furpriz'd at my having cited them, because Commentators, even as one Man, agree, That by the Words Whoring, Whoredom, and Fornication therein contain'd, the Sin of Idolatry is most certainly intended; your Surprize will, I believe, entirely cease, upon your considering, (1st,) That the Jewish Church formerly was, and that the Christian Church now is, by Virtue of her Marriage-Covenant with God, under an Obligation to fear, love, honour, serve, and wor/hip him only; even as a Woman, by her Marriage-Covenant with her Husband, is under an Obligation to neverence, love, honour, obey, and be subject to him in every Thing. So that Idolarry in the Courch, of what kind soever that Idolatry be, must necessarily be an habitual Transgression of her Marriage-Covenant with God; even as a Woman's ceasing to reverence, love, honour, obey, and be subject to her Husband, must necessarily be an habitual Transgression of her Marriage-Covenant with him. (2dly,) That feeing the Scripture

Scripture enjoins, that (Ephef. v. 24.) As the Church is subject unto Christ, so Wives should be to their own Husbands in every Thing: And that, for the same Reason, viz. (ver. 23.) For (or because) the Husband is the Head of the Wife, even as Christ is the Head of the Church; it is very reasonable to suppose, that Offences in the Wife towards her Husband, bear the same metaphorical Names in Scripture, that Offences of the like Nature in the Church towards God, who has condescended to accept of her in Marriage, and call himself her Spouse and Husband, do bear.

All therefore that seems, on this Account, necessary to be made appear, is, That the several Kinds of Idolatry that the Church is in Scripture charg'd with having been guilty of, and which it is dehorted from, are Offences in the Church towards God, of a like Nature with the habitual Transgressions of the Marriage-Covenant between Man and Wife, which a Woman, who is not an Adulteress, may be,

and often is guilty of towards her Husband.

But previous to fuch a Proof, to render the same more clear, I'll shew in what Sense the Sin of Idolatry is, in Scripture, call'd Whoring, Whoredom, Fornication, and A-

dultery.

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That Idolatry, which, as you'll presently see, consists in giving that Honour which is due to God only, to some other Object, cannot, in a proper Sense, be said to be either a going aWhoring, Whoredom, Fornication, or Adultery, is absolutely certain: It must therefore be in a metaphorical Sense, that Idolatry is, in Scripture, represented under those several Appellations. Now, a Metaphor is a Rhetorical Figure, by which one Thing is call'd by the Name of some other Thing, to which it bears a Similitude or Likeness: And he that will gain the true Sense of a Word or Expression metaphorically us'd, must duly consider wherein the Likeness of the Thing nam'd, and of the Thing intended, do consist. Luke xiii. 31, 32. The same Day there came certain of the Pharifees, faying unto him, Get thee out, and depart hence; for Herod will kill thee. And he faid unto them, Go ye, and tell that FOX, Behold I cast out Devils, and I do Cures to Day and to Morrow, and the third Day I shall be perfected. Here the Word Fox is not us'd in its proper, but in a metaphorical Sense; so that instead of the Beast commonly call'd a Dd 2

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Fox, a Prince, even Herod, is thereby, in this Place, tobe understood. Now, the Likeness between Herod and a Fox, on the Account of which our Saviour so intitul'd him, doubtless consisted in this, viz. That as a Fox cunningly watches an Opportunity to feize and destroy his Prey; even so Herod then slily sought an Occasion to put our Saviour to Death. And the Similitude between Idolatry and Whoredom, consists principally, if not wholly, in this, viz. That as Whoredom naturally, and the most strongly of any Thing, attracts the Love of the Person guilty thereof from its proper Object, and fixes it on another, even on the Person with whom the Whoredom is committed: So Idolatry naturally, and most powerfully of any Thing, attracts the Love of the Church or Person guilty thereof from God, its proper Object, and fixes it on another, even on the Idol that is ador'd, instead of the true God. And, in this Respect, the Similitude holds between any of the Kinds of Whoredom, and any of the Kinds of Idolatry: For any Kind of Whoredom attracts the Love of the Person guilty thereof from its proper Object. and fixes it (more at least than it ought to be) on the Person the Whoredom is committed with; and, in like Manner, any Kind of Idolatry attracts the Love of the Church or Person guilty thereof, from its proper Object, the true God, and fixes it (in a greater Degree than it ought to be) on the Thing idoliz'd. And for this Reason, I conceive, it is, that Idolatry is sometimes in Scripture stil'd Whoredom, sometimes Adultery, and sometimes, and that more usually, Fornication, each of those Words being, in this metaphorical Sense, of equal Import and Significancy. And in what Degree foever any Idol engages our Love, it will, in an equal Degree, engross our Estcem and Observance: So that when our Love is ha'd on an Idol, (altho' fuch an one as we know is no real God, as Riches, Gc.) it is not possible we should, in a due Manner, honour, and be obedient to the true God; as our Saviour himself has inform'd us. Matth. vi. 24. No Man can serve two Masters: For either he will love the one, and hate the other; or else be will hold to the one, and despise the other. Te cannot serve God and Mammon. 'Here (fays Dr. Whitby on the Place) is an excellent Rule, by which we may infallibly difcern

cern what we do prevalently love in any Case; even that which we cleave to, with Neglect of that which stands in Competition with it. And hence it follows, that we love Mammon more than God: (1st,) When we pursue it by unlawful, or forbidden Means; by a Lye, Fraud, Oppression, Theft, Violence, or by falle Testimony; for in all these Cases, we despise God's Authority to obtain Mammon. (2dly,) When our Labour and Concernment for these Temporals, doth cause us to neglect. or be remiss in the Performance of our Duty to God, then we are Despisers and Neglecters of his Invitations out of Regard to cur Fields, our Yoke of Oxen, or our marry'd Wife, Matth. 22. 5. And, (3dly,) When we cannot part with them for God's Sake, but chuse rather to make Shipmrack of a good Conscience, and quit our Interest in spiritual, than in temporal Blessings; for then we certainly cleave to them more than to God, and him we ' do comparatively despise.

I'll now go on to shew what Idolatry is, the several Kinds thereof, and the Congruity there is between those Sins of the Church against God, that, in the Scripture, are properly stil'd Idolatry, and metaphorically, as has been said, Whoring, Whoredom, Fornication, and Adultery, and those habitual Transgressions of the Marriage-Covenant between Man and Wife, that a Woman, who is not an Adulteress, may be, and often is guilty of, towards her Hus-

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Archbishop Whitgift, as I find him quoted by Dr. Stillingsleet, in the Preface to his Discourse, concerning the Idolatry practis'd by the Church of Rome, says, 'There are three Kinds of Idolatry; one is, when the true God is worshipp'd by other Means and Ways than he hath prescrib'd, or would be worshipp'd; the other is, when the true God is worshipp'd with false Gods; and the third is, when we worship false Gods, either in Heart, Mind, or in external Creatures living or dead, and altogether forget the Worship of the true God. All these three Kinds are detestable; but the first is the least, and the last is the worst. The Papists worship God otherwise than his Will is, and otherwise than he hath prescrib'd, almost in all Points of their Worship; they also give to the Creature that which is due to the Creator, and so sin against

against the first Table; yet they are not, so far as I can fee or learn, in the third Kind of Idolatry; and therefore

if they repent unfeignedly, they are not to be cast either out of the Church, or out of the Ministry. The Papists have lit-

tle Cause to thank me, or see me, for any Thing I have spoken in their Behalf as yet; you see I place them among wicked

and damnable Idolaters.

Here, you see, the Archbishop afferts, That one Kind of Idolatry (and which he first describes) is, when the true God is worshipp'd by other Means and Ways, than he hath prescrib'd, or would be worshipp'd. A notable Instance of this Kind of Idolatry, is set forth in the xxxiid Chapter of Exodus, in the following Words, viz.

Ver. 1. And when the People saw that Moses delay'd to come down out of the Mount, the People gather'd themselves together unto Aaron, and said unto him, Up, make us Gods which shall go before us: For as for this Moses, the Man that brought us up out of the Land of Egypt, we wot not what is

become of him.

2. And Aaron said unto them, Break off the golden Ear-Rings which are in the Ears of your Wives, of your Sons, and of your Daughters, and bring them unto me.

3. And all the People brake off the golden Ear-Rings which

were in their Ears, and brought them unto Aaron.

4. And he received them at their Hands, and fashion'd it with a graven Tool, after he had made it a Molten Calf: And they said, These be the Gods, O Israel, which brought thee up out of the Land of Egypt.

5. And when Aaron saw it, he built an Altar before it: And Aaron made Proclamation, and said, To Morrow is the

Feast to the Lord.

6. And they rose up early on the Morrow, and offer'd Burnt-Offerings, and brought Peace-Offerings: And the People sate down to eat, and to drink, and rose up to play.

7. And the Lord said unto Moses, Go, get thee down, for thy People which thou broughtest out of the Land of Egypt,

have corrupted themselves.

8. They have turn'd aside quickly out of the Way which I sommanded them: They have made them a Molten Calf, and have worshipp'd it, and have sacrific'd thereunto, and said, These

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be the Gods, O Israel, which have brought thee up out of the Land of Egypt.

9. And the Lord said unto Moses, I have seen this People.

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10. Now therefore let me alone, that my Wrath may wax

hot against them, and that I may consume them:

Here, you see, is an Image [A golden Calf] made, call'd (Neb. ix. 18) a God, worshipp'd, and Sacrifice offer'd thereto, directly contrary to God's express Command, in Exed. xx. 4, 5. And this Image [the golden Calf] St. Stephen calls, Acts vii. 41. an Idol; and the Worshippers of it, are Ail'd by St. Panl, I Cor. x. 7. Idolaters; so that the Worthip which the Israelites afforded it, must consequently be Notwithstanding all which, Dr. Stillingfleet, Idolatry. in his Discounse concerning the Idolatry practis'd in the Church of Rome, (p. 81.) Dr. Tenison, the present Archbishop of Canterbury, in his Discourse of Idolatry, (p. 108.) and Dr. Whitby, in his Annotations on Acts vii. 41. have effectually prov'd, that the Israelites did not, in this Action, fall into Heathenish Idolatry, and worship the golden Calf, as if they thought it was it felf a real God; but only intended to worship the true God, under that Symbol. And, indeed, the same is evident from the very History it self; for the Israelites cannot be imagin'd to have believ'd, That the golden Calf, made of their Ear-Rings, was the very God who had brought them out of Egypt, before it felf had (as they knew) a Being; nor can it be thought. that Aaron, who was God's select high Priest, should (ver. 5.) proclaim a Feast unto the LORD, and intend it only to the golden Calf himself had then but just form'd, and brought into Being! So that this Action of the Ifraelites, was fuch Idolatry, as consists in worshipping the true God by other Ways and Means than he hath prescrib'd, or would be wor-(hipp d.

Another eminent Instance of this Kind of Idolatry, is fet forth in the twelfth Chapter of the first Book of the Kings, ver. 28. Whereupon the King took Counsel, and made two Caives of Gold, and said unto them, [the People) It is too much for you to go up to Jerusalem : Behold thy Gods, O Israel, which

brought thee up out of the Land of Egypt.

29. And he set the one in Bethel, and the other put he in Dan.

30. And this Thing became a Sin: For the People went to

worship before the one, even unto Dan.

31. And he made an House of high Places, and made Priests of the lowest of the People, which were not of the Sons of Levi.

32. And Jeroboam ordain'd a Feast in the eighth Month, on the sisteenth Day of the Month, like unto the Feast that is in Judah, and he offer'd upon the Altar, (so did he in Bethel) sacrificing unto the CALVES that he had made: And he plac'd in Bethel the Priests of the high Places which he had made.

Now, the whole Design of Feroboam, in all this Matter, was, as appears by the 27th Verse of this Chapter, to fecure himself in the Possession of his new Kingdom, and to prevent his Subjects revolting. If (fays he there) this People go up, to do Sacrifice in the House of the Lord at Jerusalem, then shall the Heart of this People return again unto their LORD, even unto Rehoboam [from whom they were but just revolted] King of Judah, and they shall kill me, and go ugain unto Rehoboam King of Judah. And that Feroboam did, by no Means, fall into Heathenish Idolatry, but only intended the Worship of the true God, under the Symbol of the Calves he set up at Bethel and Dan, Dr. Stilling fleet has prov'd (I think) beyond all Contradiction, in his Discourse concerning the Idolatry practis'd in the Church of Rome, (p. 84.) and having so done, the Doctor says, (p. 86) 'And notwithstanding it be thus ' evident, that Feroboam did not fall into Heathenish Ido-' larry, yet we see that he is charg'd with Idolatry in Scrip-

'ture; for it is said, (I Kings 14. 9.) That he had done Evil above all that were before him, and had gone and made other GODS and molten Images, to provoke God to Anger,

and had cast him behind his Back. From whence it neces-

farily follows, that, if God may be allow'd to interpret his own Law, the worshipping of Images, though de-

' fign'd for his own Honour, is Idolatry.

The next and last Instance of this Kind of Idolatry, that I shall take Notice of, is, the Idolatry now practis'd in the Papal Church of Rome, and which consists in (to use the Arch-Bishop's

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Arch-Bishop's Words) worshipping the true God by Ways and Means he hath not prescrib'd, and would not be worshipp'd : For altho' they worship Images, and their Wafer-Cakes under the Stile of the Host, yet they do the same but after the Manner the Israelites and Feroboam worshipp'd their golden Calves; that is, in Honour of (as they esteem it) There is no Man (I believe) who can the true God. prove, That the Papal Church of Rome does, or ever did own and worship any other, as God, besides the true God: altho, as the Arch-Bishop truly says of them, they worship God otherwise than his Will is, and otherwise than he hath prescrib'd, almost in all Points of their Worship: And, on that Account, the present Papal Church of Rome (unless the Generality of English and foreign Protestant Divines be, as I am confident they are not, mistaken) is call'd, Revelations zvii. 1. The great Whore, and (ver. 5.) The Mother of Harlots; and her worshipping the true God by Ways and Means he hath not prescrib'd, and would not be worshipp'd, is (ver. 2, 4,

Oc.) call'd [mopreia] FORNICATION.

Now, who is it that cannot observe a Congruity between the Church's habitual Transgressions of her Marriage-Covenant with God, in worshipping him by Ways and Means he hath not prescrib'd, and would not be worshipp'd; or, as the Arch-Bishop says particularly of the Papists, in worshipping God otherwise than his Will is, and otherwise than he hath prescrib'd almost in all Points of their Worship; and a Woman's labitual Transgressions of her Marriage-Covenant with her Husband, in comporting herself (as it is too well known many a Woman does) on almost all Occasions, in some Manner contrary to what the knows is the Will and Defire of her Husband? Dr. Stilling fleet says, Our Worship is not to be suided by our own Fancies, but by the Will of God. And I may as justly say, A Woman, in what she does, is not to be guided by her own Fancy, but by the Will of her Hufland: For the is commanded (Ephel. v. 24.) to be subject unto her Husband in every Thing, as the Church is subject unto Christ. As therefore the Church ought not to add to: nor diminish from, (Deut. xii. 32.) the Things God commands her; so the Wife ought not, in her Actions and Deportment, either to add to, or diminish from what she knows to be agreeable to the Will, Honour, and Interest of her Husband.

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Mr. Robinson, in his Essays, (p. 301.) says, 'Many common Graces and good Things are requilite both for Hufband and Wife; but more especially, the Lord requires in the Man, Love and Wisdom, and in the Wife, Subje-The Love of the Husband to his Wife, must be Etion. bike Christ's to his Church, holy for Quality, and great for Quantity, both intensively and extensively. in the Wife, is especially requir'd a reverend Subjection in all lawful Things to her Husband: Lawful, I mean, for her to obey in, yea, tho' not lawful for him to require of her. He ought to give Honour to the Wife (I Pet. iii. 7.) as to the weaker Vessel: But now if he passes the Bounds of Wildom and Kindness, yet must not the shake off the Bond of Submission, but must bear patiently the Burden which God hath laid upon the Daughters of Eve. The Woman in Innocency, was to be subject to the Man; but this should have been without all Wrong on his Part, or Grief on hers : But the being first in Transgref-" sion, hath brought herself under another Subjection, and the same to her grievous; and, in regard of her Husband, oftentimes unjust; but, in regard of God, always most just, who hath ordain'd that her Desire should be subject to her Husband, who, by her Seduction, became fubject to Sin. And albeit many proud Women think it a Matter of Scorn and Difgrace, thus to humble themselves to God and their Husbands, and even glory in the contrary; yet therein they do but glory in their Shame, and in their Husbands Shame also. And whilst they refuse a Cross, chuse a Sin of Rebellion, both against God and their Husbands; which shall not escape unpunished from God, tho' many fond Husbands nourish them there in; and, by pampering and puffing them up by delicate Fare, costly Apparel, and Idleness, teach them to despise both themselves and all others. Now, certainly it must be allow'd, That that Woman altho the be not an Adulteress, who daily, and even with out Shame, discovers by her Words, Actions, and De

Now, certainly it must be allow'd, That that Woman altho' she be not an Adulteress, who daily, and even without Shame, discovers by her Words, Actions, and Deportment, she has no Regard to the Honour, Reverence, and Submission that is due from her to her Husband, and who is only subject to him, in Acts of Obedience, when he hap pens to will and require what is agreeable to her Humour

but, on all other Occasions, obstinately pursues the Dictates of her own Fancy and Inclination, how much foever the knows the fame thwarts the Will, Honour, and Interest of her Husband; certainly, I fay, it must be allow'd, That that Woman, altho' she be not an Adulteress, is guilty of habitual Transgressions of her Marriage-Covenant with her Husband, that are of like Nature towards her Husband, with that Idolatry in the Church towards God, which confifts in affording him fuch Worship as the pleases, instead of fuch as he requires; or, in the Arch-Bishop's Words, in worshipping him otherwise than his Will is, and otherwise than he hath prescrib'd, in almost all Points of her Worship. As fuch a Church arraigns the Wildom, and rebels against the Authority of God, so does such a Wife arraign the Wisdom, and rebel against the Authority of her Husband. And consequently, such a Woman's Deportment towards her Husband may, in my Opinion, be call'd Fornication, in the same metaphorical Sense, that the Papal Roman Church's like

Deportment towards God, is fo call'd.

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The second Kind of Idolatry that Arch-Bishop Whitgift mentions, is, when the true God is worshipp'd with false Gods. And the third and last, and which is, indeed, the highest Kind of Idolatry, is, (says he) when we worship false Gods, either in Heart, Mind, or in external Creatures, living or dead, and altogether forget the Worship of the true God. The Difference between these two Kinds of Idolatry, is, That they who are guilty of the first of them, do yet afford the true God some Worship; but they who are guilty of the latter, afford him no Worship at all. When the Church afford false Gods any Worship, she is said, Exod. xxxiv. 16. Lev. xvii. 7. Ezek. vi. 9, Oc. to go a whoring after them; and fuch her Worship of them, is stil'd, by the Prophet Feremiah, in one Verse, both Whoredom (that is, Fornication) and Adultery, Jer. iii. 9. And it came to pass through the Lightness of her Whoredom, Septuagint, in wogvera out is, of her Fornication] that she defil'd the Land, and committed Adultery with Stones and with Stocks. When therefore the Church shall (if ever such a Time did, or shall happen) altogether forget the Worship of the true God, and give herself up wholly to the Worship of false Gods, she may doubtless, at such a Time, be more aptly said to go a whoring Ee 2

2fter them, and to be, on that Account, guilty of Whoredom, Fornication, and Adultery, that is, of Idolatry, than when the only worthips false Gods together with the true God.

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But I'll give you somewhat a fuller Account of Idolatry, in the Words of Dr. Tenison, the present Arch-Bishop of

Canterbury.

5. 1. His Lordship, in his Treatise intitled Of Idolatry, &c. says, (p. 12.) 'Idolatry is either metaphorical or proper. By metaphorical Idolatry, I mean that inordinate Love of Riches, Honours, and bodily Pleasures, ! whereby the Passions and Appetites of Men are made superior to the Will of God: Man, by fo doing, making as it were a God of himself, and his sensual Temper. -Now, this excessive Value of the Things of the World. is a very high and impious Presumption; but because it setteth not up Mammon, or the Appetite, as a God, or an Object of religious Worship, therefore I call it

metaphorical, and not proper Idolatry. 6. 2. 'Proper Idolatry (p. 13.) is none other than that which St. Cyprian describes, viz. Then is Idolatry committed, when the divine Honour is given to another. So Hilary, the Roman Deacon, doth place the Nature of Idolatry in this, That it usurpeth the Honour of God, and challengeth it in Right of the Creature. Not unlike to these Descriptions, is that which we find in the Book of the Refore mation of Ecclesiastical Laws, begun by Henry the ' Eighth, viz. Idolatry is a Worship in which not the Creator, but the Creature, or some Figment of Man is ador'd. To the Worship of the Creature, the Scripture doth frequently give the Name of Uncleanness. This it hath done, partly in Compliance with the Jewish Idiom, which calleth any Thing that is detestable, dirty or unclean, the Perfons of that People being desecrated by corporal Pollutions. It hath also done it, by Reason of those very unchast Actions and Rites, by which many of the Idols of the Gentiles were ferv'd; tho' in the Worship of some few, and particularly in that of Vesta, the great Observance was Chastity. But the Scripture hath, especially, given to Idolatry that Name of Uncleanness, because it was an Alienation of the Hearts and Bodies of the Fews from the God of Ifrael, who had, as it were, chosen that Church

Church as his Spouse on Earth. Now, if this common Notion seemeth too brief, or too generally propounded, I am ready to make a particular Enlargement of it in the following Definition. Idolatry is a Sin, which, by inward Reverence or outward Signs, giveth to some other Object, in an Act or Habit of religious Homage or Worship, that Homour which is either essential to God, or being communicable, yet appertaining to God only 'till he hath declar'd his actual Communication of it, is either not at all communicated, or not in that Extent, or Continuance of Vertue, which seemeth thereby to be attributed to it.

§. 3. First, The Idolater giveth away, sometimes, the effential and incommunicable Honour of God. This he doth two Ways: First, When he dethroneth God in his Imagination, and setteth up some other Object in his Place. Secondly, When admitting of God, he addeth another Principle equal to him; for he that divideth the Empire of God, diminisheth his Honour; he maketh him cease to be God, that is, to be one and

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In the next Place, the Idolater giveth to some other Object that Honour which might have been communicated by God's Authority, but hath been intirely reserved by his Wisdom, whilst no actual Communication of it hath been any Way declar'd. This Impiety of his is likewise of two Kinds: For he giveth the Honour which God hath wholly reserved, to some other Object, either with Respect to some inherent Power with which he supposeth it to be indu'd by God, or with Regard to some external Relation which he supposeth to be own'd by him.

Lastly, The Idolater giveth Honour to an Object which God owneth and replenisheth sometimes with Virtue, in the Quality of the Fountain of that Vertue, whilst God hath not endow'd it with the constant Power in it self, but us'd it as the Instrument of his Works. The Power which healeth Diseases not curable by Physick, doth not so essentially belong to the Prerogative of God, that he cannot communicate it perpetually to Angel or Man, and invest him in it, without Diminution to his own Omnipotence. For it implies not a Contradiction,

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for a Creature to be able to alter the whole Texture of so little a Frame as Man's Body: Neither is it impossible for a Man to be by God indow'd with a Knowledge, which, in a certain Precinct, may, by Signs in Nature to Men unknown and past their finding out, foretel several Accidents which God determineth not to overrule, fuch as Plagues or healthful Seafons, Famine or 'Plenty: For this Knowledge, tho' it is not Man's natural Talent, is not Omniscience. Yet whilst this is done by God's immediate Power, and Man is but instrumental in it, he becomes an Idolater, who owneth and thanketh Man as the efficient Cause. And he is guilty two Ways; either whilft he owneth the Instrument as the efficient Cause, during the Time that God maketh Use of it, or after God hath ceas'd to work by

§. 4. 'The Ways (p. 20.) by which God's Honour is deriv'd on Creatures, are, either Estimation of the Mind, directing its Intention in an Act or Course of internal Worship, or by the external Signs of religious Reverence. By both these together, or by either of them apart. There is no publick Worship without manifelt Signs of it; the Heart in it felf not being discern'd by 'Man's Eye, but discovering it self by external Tokens.

§. 5. 'The Idals, (p. 18.) or Objects of that Honour which is given from God, are either personal, internal, or exteranal. By personal Objects, I mean the Idolaters themselves, who become their own Statues, and worship their very felves, by the Estimation they have of their Persons, as " Christ's, or of their Souls, as the real Portions of the · Essence of God. The Fancy of some Followers of Plotinus of old, who said, Their Souls at Death return to the feminal Reason; and of some Quakers, at this Time, who fay, as Edward Burroughs, (see F. H's Testimony) the Morning before he departed this Life, That his Soul and Spirit was center'd in its own Being with God.

Internal Objects are the falle Idea's which are fet up in the Fancy, instead of God and his divine Perfections For he who fansieth God, under the Idea of indefinit Amplitude or Extension of Matter, or of Light of Flame

Flame, or under the Notion of an irrefifible Tyrant, and applies himself to him as such, with the Use of any visible external Statue or Picture, is as certainly an Idolater, as he who worshippeth a graven Image; for he giveth divine Honour to an Idol, which is not divine. Only here, the Scene being internal in the Fan-

cy, the Scandal of the Sin is thereby abated.

External Objects are fuch, which have a Sublistence distinct from the Phantasms which are by Motion impresi'd on the Brain; and the Catalogue of these, is a Kind of Inventory of Nature. I will here give only a fummary Account of them, for the Particulars are endless. Idolaters have worshipp'd universal Nature, the Soul of the World, Angels, the Souls of Men departed, either by themselves, or in Union with some Star or other Body. They have likewise worshipp'd the Heavens, and in them both particular Luminaries and Constellations; the Atmosphere, and in it the Meteors and Fowls of the Air; the Earth, and in it Man, together with the Accidents of which he is the Subject, fuch as Fortitude and Justice, Peace and War. And farther, on Earth they have deify'd Beafts, Birds, Infects, Plants, Groves, Hills, artificial and artles Pillars and Statues. Pictures, Oc.

5. 6. 'Of external Honour (p. 22.) God is jealous, and he referv'd it to himself amongst the Fews, whom he had espous'd, by express Command, saying, Thou shalt not, before an Image or Idol, put thy Body into fuch a Figure. as is a Sign of Worship. Three Ways of exhibiting fuch external Reverence, are suggested by the Psalmist. (Pfal. 95. 6.) where he calls upon the People to worthip with Prostration, to bow, to kneel before God their Creator. For the Sake of external Worship, solemn Days and publick Affemblies have in great Part been appointed: By it our Light (which retain'd in the Heart only, is as a Lamp burning in a Sepulchre) doth fo conspicuously shine before Men, that it induceth them to an happy Confent in glorifying God with By it, is maintain'd the visible Society of God's Church, whose outward Communion is preserv'd by the external Signs of Words, Gestures, and Actions, ' relating relating to the Christian Religion, and making up the Profession of it, external Ceremonies (as is said by the Fa-

thers of the Synod of Rhemes) are therefore appointed, that by them a Declaration may be made of our Affection towards

God. And common Reason teacheth, that by giving away the outward Signs of Worship, we are prodigal of the internal Honour of God, which cannot be pre-

' ferv'd or advanc'd amongst Societies of Men, meerly by

a fecret and invisible Intention.

§. 7. 'The Premisses being consider'd, it will thence follow, That in giving the *Honour* of *God*, supreme or subordinate, to any other Thing, be it internal *Idea*, or personal Principle, or outward Object, with Respect to any suppos'd, inherent, divine Power, original or de-

'riv'd, or to any external Relation, by internal Wor'fhip, and by the external Signs of it, or by either of

them, consisteth the Notion of Idolatry.

Thus you fee Idolatry confifts in giving that Honour which is due to God only, to some other Object; but then that Object may be the Idolaters very felf, or any other real or imagin'd Being in the Universe. And even worshipping the true God by Ways and Means he hath not prescrib'd, and would not be worshipp'd, is Idolatry. And Mr. Robinson, in his Essays, (p. 86.) fays, 'All Sin whatfoever, is founded upon a Kind of Idolatry. In Sins of · Omission, we acknowledge not God for our God, as we ought, in doing what he commands. In Sins of Commission, we make some other Thing our God; as our Riches, if we trust to them as to God; or our Belly, if for it we do what God forbids the doing of. And that Idolatry, largely confider'd, should be comprehensive even of all Sin, will not feem strange, when it be duly consider'd, that every Sin is, in some Measure, a Dishonour to God, who hath forbidden it.

Now, when a Woman fets her own Will in Opposition to her Husband's, seeks all she can to do herself, not him Honour; omits what she knows he'd have her do, and does what she knows he'd have her omit; and generally acts avowedly in pursuance of her own, not her Husband's Will, she thereby estectually becomes her own Idol; or, if you will, dethrones the Man she'd constituted her So-

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vereign; and, in his Place, sets herself up to be her own Lord and Husband, to all the Intents and Purposes of Honour, Reverence, and Obedience. (To say, that more than a sew Women thus act, can be no Scandal on the Sex, because 'tis a Thing too well known to be true.) And certainly, such a Deportment of the Wife towards her Husband, altho' she be not an Adulteress also, must be deem'd such a Transgression of her Marriage-Covenant with him, as is every Way adequate to the Church's habitual Transgression of her Marriage-Covenant with the true God, in giving that Honour which is due to him only, to some other Object, that is pretended to be a God; and consequently, may, as well as that, be metaphorically call'd Fornication,

Whoring, Gc.

The present Arch-Bishop of Canterbury, in his before-mention'd Treatise, says, (p. 24.) 'The general Cause of Idolatry, is the degenerate State of the Soul, exerting it felf 'in the Headiness of the Will, which hurrieth Men to Folly, under the wild Conduct of Imagination and Sense. And conformable thereto, it very aptly may be faid, the general Cause of a Woman's Disobedience to her Husband, is the degenerate State of her Soul, exerting it self in the Headiness of her Will, which hurrieth her to Folly, under the wild Conduct of her Imagination and [what she takes for Sense. By a degenerate State of Soul, I humbly conceive, his Lord/hip means a Soul in which the Love of God is become almost extinct: For Idolatry in the Church, and Disobedience in Wives, may most aptly be said to proceed from a want of Love; in the first, towards the true God; and in the latter, towards their Husbands. Love is the Fountain whence Honour and Obedience flow; else it could not truly be faid, That on the Love of God and our Neighbour, (Matth. xxii. 40.) hang all the Law and the Prophets; and that (Rom. xiii. 10.) Love is the fulfilling of the Law; and as Love is the fulfilling of the Law, so from a want of Love, do all voluntary Breaches of the Law, in Relation to God and Man, proceed. Love is the Essence of Marriage, even of that between God and his Church, as well as of that between a Man and his Wife. And Love, whether it be in the Church towards God, or in a Woman towards her Husland, will be productive of Honour, Reverence, and Obedience, so far as possibly may be, in all Cases whatsoever. And that Obedience will not be irksome to, but the De-

light of the Person that persorms it.

That Church that loves God above all other Objects, will infallibly honour him above all other Objects too: Worship him, to the best of her Power and Knowledge, in the Ways of his own Appointment: Fear him, (Deut. 10. 12, 13.) walk in his Ways, keep his Commandments, and his Statutes, that he command her for her Good. And will neither (Exod. xxxiv. 15.) go a whoring after Heathen Gods, nor (Pfalm cvi. 39.) after her own Inventions; and amuse (or rather abuse) the World, to the Dishonour of God, with Image-Worship, Host-Worship, a Priest-contriv'd Crucible, call'd Purgatory, Sin-encouraging Indulgences, Popes Sham-Pardons, Oc. And that Wife who loves her Husband, as the ought to do, would infallibly honour him, obey, and please him, in every Thing she can, and would take Delight in so doing, altho' Religion had not requir'd it of her: For where there is Love, there will naturally be Honour, Reverence, an Endeavour to please, and an univerfal Compliance with known Duty. I dare appeal to the Consciences of all Women on Earth, who really love their Husbands, that they cannot, with Satisfaction in their own Breafts, either do, or so much as think of doing, any one Thing whatsoever, which they know will be either a Dishonour, or a Displeasure to their Husbands. As St. John says of the Church, I John v. 3. This is the Love of God, that we keep his Commandments, and his Commandments are not grievous: So may I say of a Wife, This is the Love if her Husband; that is, her Love towards him, that she honour, serve, obey, and oblige him in what she can, and take. Delight in so doing. And as St. John says, (1 John iv. 20.) If a Man say, I love God, and hateth his Brother, (whom God, as it is in the next Verse, hath commanded him to love) is a Lyar; so it may truly be said of that Woman, who says. The loves her Husband, and yet either refuses, or neglects to honour, obey, and endeavour to please him, that she is a Lyar also. Love will hide a Multitude of Faults; but Love will not wilfully commit any Faults. Love worketh no ILL to his Neighbour, Rom. xiii. 10.

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When the Church ceases to love God, she ceases also to konour and serve him in the Manner she ought. And, as if the were become (2 Thef. ii. 4.) a God herfelf, the immediately studies to do herself, not him Honour, is very solicitous that her own vain Humour be pleas'd, and is altogether regardless, whether (Matth. vi. 10.) his Will be And therefore, just as her Fancy and worldly Interest require, she presumptuously diminishes from, and adds to what he hath commanded her; thereby arraigning his Wisdom, and rebelling against his Authority. Then, as often amongst the Jews of old, she worships false Gods, together with the true. God. Her own Commandments, (Mark vii. 7.) instead of God's, are then taught for Do-Arine. And then (as now in France, Gc.) they who dare believe God, rather than assuming Men, and ferve him according to the Ways of his own, not their Appointment, may expect to be damn'd, by them who will impioully call themselves the Church of God, for Hereticks. Then extra-scriptural Traditions will render (Matth. xv. 6.) God's Commandments of none Effect. And, in short, they who will then call themselves the Church, will set their (calling it her) Authority in the Place of God's, and Men shall be compell'd to do, and be oblig'd not to do, this, that, and the other Thing, not because God hath commanded or forbidden it, but because the Scribes and Pharisees, (Mark vii. 9.) or, if you please, his (unhallow'd) Holiness the Pope, and his Conclave, affuming to themselves the Title of the Church of God, have declar'd it their Duty, and require it at their Hands. However, as you've feen, St. John calls the Church that (at this Day) thus acts, altho' the professes Christianity, and the Worship of the true God only, the great Whore, and her pretended Christian Worship, FORNICATION.

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And when a Woman's Love for her Husband becomes extinct, Honour, Reverence, Obedience, &c. that depend on it, are gone of Course. And then (an hundred to one) the modest Woman immediately sets up to be, her own Husband; that is, she'll love, honour, reverence, serve, and obey herself, and herself only! But as for the poor insignificant Wretch, that calls himself (fond Fool!) her Husband, she'll take effectual Care to let all the World know, Ff 2

by her Words, Actions, and Deportment, that the is fo far from loving, honouring, and reverencing him, that she, in her Heart, flights, scorns, and despises him; and that whatever his Will, Pleasure, and even Commandments be, in Case they fall not in with her Humour, she sets them all at nought. She will do what she will do; and that how contrary soever she knows the same to be to the Approbation and good-liking of her Husband, and how much foever the knows the same will redound to his Dishonour. Nay, sometimes the very Thoughts that what she does, vexes her Husband, wounds his Reputation, and makes him look little, shall cause her to take a Pleasure in it. For certain, whatever shall cause People to believe that she has gain'd the Mastery of her Husband; and that he dares not to open his Mouth against what she shall have been, out of her abundant Goodness and Soverainty, graciously pleas'd to fay, order, and command, will please her hughely. Nay, sometimes she'll take a Step farther, and endeavour to beget in the People she converses with, an ill Opinion of her Husband, by flandering him behind his Back, and calling him ill Names to his Face. And of fuch Wives, altho' they be not guilty of defiling their Marriage-Beds, it certainly may be faid, as by the Psalmist formerly of the Jewish Church, (Psalm cvi. 39.) They are defil'd with their own Works: And go a whoring after their own Inventions. They have (Fer. iii. 3.) Whores Foreheads, and refuse to be asbam'd.

From what has been said, it (in my Opinion) sufficiently appears, that those Sins in the Church against God, that, in the Scripture, are stil'd properly Idolarry, and metaphorically Whoring, Whoredom, Fornication, and Adulterry, are Offences in the Church towards God, of a like Nature with the habitual Transgressions of the Marriage-Covenant between Man and Wife, which a Woman, who is not (properly speaking) an Adulteress, may be, and often is, guilty of towards her Husband. However, for the greater Satisfaction of the Scrupulous, I'll proceed to shew, that other Offences in the Church towards God, besides Idolatry (properly so call'd, at least,) are in Scrip-

ture still Whoredom, that is, Fornication.

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1st, Numb. xiv. 33. And your Children shall wander in the Wilderness forty Years, and bear your Whoredoms, [Septuagint, The mopresar บุนลัง, your Fornication] until your Carkases be wasted in the Wilderness. What the Israelites Sins were, that are here stil'd Whoredoms, or, according to the Septuagint, Fornication, may eafily be feen, by looking back to God's Message to them by Moses, Exod. iii. 16, 17. Go, and gather the Elders of Israel together, and say unto them, The LORD God of your Fathers, the God of Abraham, of Isaac, and of Jacob, appear'd unto me, saying, I have surely visited you, and seen that which is done to you in Egypt. And I have said, I will bring you up out of the Affliction of Egypt, unto the Land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a Land flowing with Milk and Honey. Message the Israelites receiv'd joyfully, Chap. iv. 31. And the People believ'd: And when they heard that the LORD had visited the Children of Israel, and that he had look'd upon their Affliction, then they bow'd their Heads, and worshipp'd. Presently after this, these Israelites saw, (1st,) the many Plagues (Chap. vii, viii, ix, x, xi.) that God brought upon Pharoah King of Egypt, for refuling to give them leave to depart his Dominions. (2dly,) They faw how Pharoah having, at length, given Leave that they might depart, the Lord (Chap. xiii. 21.) went before them by Day in a Pillar of a Cloud, to lead them the Way, and by Night in a Pillar of Fire, to give them Light to go by Day and Night. (3dly,) They still farther faw, how, they being purlu'd by King Pharoah and his Army, the Lord (Chap. xiv. 21.) caus'd the Sea to go back, by a strong East Wind, and made the Sea dry Land, so that the Waters were divided; and they, (ver. 22.) the Children of Israel, went into the Midst of the Sea on dry Ground, and the Waters were a Wall unto them on their right Hand, and on their left. (4thly,) They faw too, how (ver. 23.) the Egyptians, even all Pharoah's Horses, his Chariots, and his Horsemen, pursuing them into the Midst of the Sea, were there, by the immediate Hand of God, overthrown and drown'd; The Waters (ver. 28.) return'd, and cover'd the Chariots, and Horse-men, and all the Host of Pharoah, that came into the Sea after them, so that there remain'd not so much as one of them. And the Israelites having seen this (ver. 31.) great Work which the Lord did upon the Egyptians, they fear'd the

Lord, believ'd the Lord, and his Servant Moses.

Hitherto nothing is charg'd on these Israelites, as sinful in them. And after all these surprizing Miracles wrought in their Favour, and, by them, a double Profession made of their Belief in the Lord, it certainly could not be reasonably imagin'd that any Thing, which might, thro' God's Providence, befal them in their Journeyings towards the Land of Promise, could make them forgetful of, and unthankful for their great Deliverance from their Egyptian Bondage, in order to their expected Happiness in the Land of Canaan. But it otherwise fell out.

Chap. xv. 22. Moses brought Israel from the red Sea, and they went out into the Wilderness of Shur: And they went three

Days in the Wilderness, and found no Water.

23. And when they were come to Marah, they could not drink the Waters of Marah, for they were bitter.

24. And the People MURMUR'D against Moses,

faying, What Shall we drink?

Well, they no sooner complain'd, but they were reliev'd in the Matter of their Complaint.

25. And he [that is, Moses] cry'd unto the LORD: And the LORD shew'd him a Tree, which when he had cast

into the Waters, the Waters were made sweet.

Now, they might, and doubtless did, drink their Fill of the Waters of Marah; for they, farther to shew the Power of the Lord, and thereby to strengthen the Israelites Faith, were render'd, by a Miracle, sweet like other Waters.

From Marah, they pass'd on, and (ver. 27.) came to Elim, where were twelve Wells of Water, and threescore and ten

Palm-trees, and there they encamp'd by the Waters.

Chap. xvi. I. They took their Journey from Elim; and all the Congregation of the Children of Israel came unto the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth Day of the second Month, after their departing out of the Land of Egypt.

2. And the whole Congregation of the Children of Israel MURMUR'D against Moses and Aaron in the Wilder-

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3. And the Children of Israel said unto them, [that is unto Moses and Aaron] Would to God we had dy'd by the Hand of the LORD in the Land of Egypt, when we sate by the Fleshpots, and when we did eat Bread to the full; for ye have brought us forth into the Wilderness, to kill this whole Assembly with HUNGER. Before they murmur'd for Drink, now for Food; with Drink God then supply'd them then by a Miracle; and so he did now, as the subsequent Verses of this Chapter shew, with Food.

4. Then said the LORD unto Moses, Behold I will rain Bread from Heaven for you, and the People shall go out and gather a certain Rate every Day, that I may prove them when

ther they will keep my Law or no.

5. And it shall come to pass, that on the sixth Day they shall prepare that which they bring in, and it shall be twice as much as they gather daily.

11. And the LORD spake [farther] unto Moses, say-

ing,

12. I have heard the murmuring of the Children of Israel: Speak unto them, saying, At Even ye shall eat Flesh, and in the Morning ye shall be fill'd with Bread, and ye shall know that I am the LORD your God.

13. And it came to pass, that at Even the Quails came up, and cover'd the Camp: And in the Morning the Dew lay

round about the Hoft.

14. And when the Dew which lay, was gone up, behold, upon the Face of the Wilderness lay a small round Thing, as

small as the hoar Frost on the Ground.

15. And when the Children of Israel saw it, they said one to another, It is Manna: For they wist not what it was. And Moses said unto them, This is the Bread which the LORD hath given you to eat.

16. This is the Thing which the LORD hath commanded: Gather of it every Man according to his eating: An Omer for every Man; according to the Number of your Persons, take

ye every Man for them which are in his Tent.

19. And Moses [farther] said unto them, LET no Man.

leave of it until the Morning.

20. Notwithstanding they hearken'd NOT unto Moses; lut some of them left of it until the Morning, and it bred Worms and stank. And Moses was wroth with them.

22. And

22. And it came to pass, that on the sixth Day they gather'd twice as much Bread, two Omers for one Man: And

the Rulers of the Congregation came and told Moses.

23. And he said unto them, This is that which the LORD hath said, To Morrow is the Rest of the holy Sabbath unto the LORD: Bake that which ye will bake to Day, and seeth that which ye will seeth; and that which remaineth over, lay up for you, to be kept until the Morning.

24. And they laid it up until the Morning, as Moses bade,

and it did not stink, neither was there any Worm therein.

25. And Moses said, Eat that to Day; for to Day is a Sabbath unto the LORD: To Day ye shall NOT find it in the Field.

26. Six Days ye shall gather it; but on the seventh Day,

which is the Sabbath, in it there shall be NONE.

27. And it came to pass, that there went out some of the People on the seventh Day for to gather, and they found NONE.

28. And the LORD said unto Moses, How long refuse

ye to keep my Commandments and my Laws?

Here we see the Israelites were, in a very wonderful Manner, supply'd with Bread, and with Flesh; only to prove them, that is, to try whether they could and would wholly trust in God for a constant Supply, and, purely in Compliance with his Commandment, refrain flocking themselves, when they had an Opportunity, with more Bread at a Time than their present Occasion requir'd, they were injoin'd to provide no more, than, as we speak, from Hand to Mouth. Let no Man [says God by Moses] leave of it 'till the Morning. And, as a farther Mark of their Obedience, on the fixth Day, they were order'd to provide a Supply sufficient for that Day and the next, that they might keep the Sabbath holy unto the Lord. Confidering how often these Israelites had seen the Almighty Power of God exerted in their Favour, their Compliance with these Commandments could not, one would think, reasonably be doubted of: But, such was their Frailty, they offended against them both; and that, as I conceive, thro' the Weakness of their Faith, and Confidence in the Promise and Power of God.

Chap. xvii. 1. And all the Congregation of the Children of Israel journey'd from the Wilderness of Sin, after their Journies

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the ry nies, according to the Commandment of the Lord, and pitch'd in Rephidem: And there was no WATER for the People to drink.

2. Wherefore the People did CHIDE with Moses, and faid, Give us WATER, that we may drink. And Moses said unto them, Why chide you with me? Wherefore do ye

tempt the Lord?

3. And the People thirsted there for Water, and the People MURMUR'D against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us, and our Children, and our Cattel with Thirst?

4. And Moses cry'd unto the LORD, Saying, What Shall

I do unto this People? They be almost ready to stone me.

5. And the LORD said unto Moses, Go on before the People, and take with thee of the Elders of Israel: And the Rod wherewith thou smotest the River, take in thy Hand, and go.

6. Behold, I will stand before there there upon the Rock in Horeb, and thou shalt smite the Rock, and there shall come Water out of it, that the People may drink. And Moses did

so, in the Sight of the Elders of Israel.

7. And he call'd the Name of the Place Massah, and Meribah, because of the chiding of the Children of Israel, and because they tempted the Lord, saying, Is the LORD amongst us or not?

Here we see the Israelites were a second Time supply d with Water by a Miracle: And that Miracle, the better to beget a Considence in them, was perform'd by Moses, the Man against whom they murmur'd, in the Sight of the Elders of Israel.

Chap. xix. 1. In the third Month, when the Children of Israel were gone forth out of the Land of Egypt, the Same Day

came they into the Wilderness of Sinai.

Here, in Mount Sinai, God enter'd into Covenant [even a Marriage-Covenant] with the Israelites, whereby they became, in a more eminent Manner than before, his People: But of this I've already spoken (p. 205.) at large. In the next twelve Chapters, they are inform'd in what God requir'd of them. And in the 32d Chapter, their setting up and worshipping the golden Calf, contrary to the Commandment of the Lord, is related. Of Gg this

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this their worshipping the golden Calf, I have already spoken, and shewn, that they did not, in so doing, fall into heathenish Idolatry, but intended the Worship of the true God under that Symbol. Notwithstanding which, that Action of theirs being contrary to the Commandment of the Lord, Exod. xx. 4, 5. they were severely punished for that their Disobedience. It cost, Exod. xxxii. 28. about three thousand of them their Lives. And as this is the first Ossence that the facred History lays to their Charge, after their entering into Covenant with God in Mount Sinai; so it is the first Ossence, that we are informed they received Punishment for, from their Departure out of Egypt.

Levit. x. 1. And Nadab and Abihu, the Sons of Aaron, took either of them his Censer, and put Fire therein, and put Incense thereon, and offer d strange Fire before the LORD,

which he commanded them not.

2. And there went out Fire from the LORD, and de-

vour'd them, and they dy'd before the LORD.

There seems, by the facred History, to have been none but Nadab and Abihu concern'd in this Transgression, which consisted in worshipping God according to their own, not his Will, and both of them peristed immediately. In God's Worship, [say the Assembly of Divines on the Place] God's Commandment, not Man's Wit or Will, must be our Rule.

Numb. xi. 1. And when the People complain'd, it displeas'd the LORD: And the LORD heard it, and his Anger was kindled, and the Fire of the LORD burnt amongst them, and consum'd them that were in the uttermost Part of the Camp.

2. And the People cry'd unto Moses: And when Moses

pray'd unto the LORD, the Fire was quench'd.

'Of what they complain'd, [fay the Assembly of Divines on this Place] whether of the Barrenness of the Wilderness, of the Wearisomness of the Way, by journeying three Days together, with their little Ones, or

of want of Flesh, is not very clear; but that their complaining was wicked, is plain by their Punishment,

which was an hot Vengeance from the Lord, for breaking

ing of his Law; which being publish'd by Fire, the

'Transgression of it was punish'd by Fire.

And, in Truth, their Punishment seems to have been very severe; notwithstanding which, they presently return'd to complaining again.

4. And the mix'd Multitude, that was among them, fell a lusting; and the Children of Israel also wept again, and said,

Who shall give us Flesh to eat?

5. We remember the Fish which we did eat in Egypt freely; the Cucumers, and the Melons, and the Leeks, and the Onions, and the Garlick.

6. But now our Soul is dry'd away, there is nothing at all

besides this Manna before our Eyes.

And of this Manna they had Plenty, could they have been, in their Journeyings, contented therewith. But (alas!) what could Manna avail, when their Hearts were fet upon Flesh?

10. Then Moses heard the People weep throughout their Families, every Man in the Door of his Tent, and the Anger of the LORD was kindled greatly; Moses also was dis-

pleas'd.

Now this People was so very unruly, head-strong; discontented, and troublesome, that even Moses, the meekest of Men, wish'd rather to die, than to be continued sole Governor of them.

11. And Moses said unto the Lord, Wherefore hast thou afflicted thy Servant? And wherefore have I not found Favour in thy Sight, that thou lay'st the Burden of all this People upon me?

13. Whence should I have Flesh to give unto all this People? For they weep unto me, saying, Give us Flesh that we may eat.

14. I am not able to bear all this People alone, because it is

too heavy for me.

15. And if thou deal thus with me, kill me, I pray thee, out of Hand, if I have found Favour in thy Sight, and let me not see my Wretchedness.

Upon this Complaint of Moses, the Lord assign'd sub-

ordinate Governors to bear Part of his Burden.

16. And the Lord said unto Moses, Gather unto me seventy Men of the Elders of Israel, and Officers over them:

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And

And bring them unto the Tabernacle of the Congregation, that

they may stand there with thee.

will take of the Spirit which is upon thee, and will put it upon them, and they shall bear the Burden of the People with thee,

that thou bear it not thy felf alone.

And this Appointment of the feventy Elders to affift Mofes in the Government of this People, was the Origin of that supreme Court of Judicature amongst the Jews, call'd the Sankedrim, and the Synedrion, which consisted of the High Priest, and feventy Seniors, who were to consult about the greatest Matters of their Common-wealth, both Ecclesiastical and Civil. But this by the by.

18. And say thou unto the People, Sanctify your selves against to Morrow, and ye shall eat Flesh: (For ye have wept in the Ears of the Lord, saying, Who shall give us Flesh to eat? For it was well with us in Egypt.) Therefore the LORD will give

you Flesh, and ye shall eat.

But this Flesh God sent them in his Anger; because they did not put a due Value on their great Deliverance from the Bondage of Egypt, and on the Manna that God plentifully supply'd them with in the Wilderness.

19. Ye shall not eat one Day, nor two Days, nor five Days,

neither ten Days, nor twenty Days:

20. But even a whole Month, until it come out at your Noftrils, and it be loathsome unto you, because ye have despised the LORD [that is, say the Assembly of Divines, by Contempt of the Manna, which, in a miraculous Manner, he bestow'd on you] which is among you, and have mept before him, saying, Why came we forth out of Egypt?

31. And there went forth a Wind from the LORD, and brought Quails from the Sea, and let them fall by the Camp, as it were a Day's Journey on this Side, and as it were a Day's Journey on the other Side round about the Camp, and

as it were two Cubits high upon the Face of the Earth.

32. And the People stood all that Day, and all that Night, and all the next Day, and they gather'd the Quails: But he that gather'd least, gather'd ten Omers: And they spread them all Abroad for themselves round about the Camp.

• 33. And while the FLESH was yet between their Teeth, ere it was chew'd, the WRATH of the LORD was kindled

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against the People, and the LORD smote the People with a very great Plague.

34. And he call'd the Name of that Place, Kibroth-Hat-

taavah, because there they bury'd the People that lusted.

35. And the People journey'd from Kibroth-Hattaavah, unto Hazeroth, and abode at Hazeroth.

Chap. xii. 16. And afterwards the People remov'd from

Hazeroth, and pitch'd in the Wilderness of Paran.

Thus the LORD, with a mighty Arm, brought the Israelites out of Egypt; in a wonderful Manner sustain'd them in their Journeyings thro' the Wilderness; and, after their being enter'd into Covenant with him, divers Times in a very terrible Manner chastis'd their Murmurings and Disobedience; even until he had now brought them to the very Borders of the promis'd Land, the Land of Canaan.

Chap, xiii, 1. And [therefore] the LORD [now]

Spake unto Moses, saying,

2. Send thou Men, that they may search the Land of Canaan, which I give unto the Children of Israel: Of every Tribe of their Fathers shall ye send a Man, every one a Ruler among them.

And in the fourteen subsequent Verses, we have the Names of all the Persons that were sent according to the

Commandment of the Lord.

17. And Moses sent them to spy out the Land of Canaan, and said unto thim, Get you up this Way Southward, and go up into the Mountain;

18. And see the Land what it is, and the People that dwell

therein, whether they be strong or weak, few or many, &c.

25. And they return'd from searching of the Land after

forty Days.

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26. And they went and came to Moses, and to Aaron, and to all the Congregation of the Children of Israel, unto the Wilderness of Paran, to Kadish, and brought back Word unto them, and unto all the Congregation, and shew'd them the Fruit of the Land.

27. And they told him, and said, We came unto the Land whether thou sentest us, and surely it floweth with Milk and Honey; and this schewing them a large Bunch of Grapes

28.

brought between two of them] is the Fruit of it.

28. Nevertheless, the People be strong that dwell in the Land, and the Cities be wall'd, and very great: And moreover, we saw the Children of Anak [who were Giants] there.

29. The Amalekites dwell in the Land of the South: And the Hittites, and the Jebusites, and the Amorites, dwell in the Mountains: And the Canaanites dwell by the Sea, and by

the Coast of Jordan.

This is the Account that Caleb, and, as is very probable, Joshua gave of the Country: And even from this Account, as appears from the next Verse, the People began to be seiz'd with Fear, and thereupon to murmur.

30. And Caleb still'd the People before Moses, and said, Let us go up at once, and possess it, for me are able to over-

come it.

Thus Caleb, and, as is probably conjectur'd from divers Verses of the next Chapter, Joshua was of Opinion, that the Israelites, who when they were number'd, (Numb. i. 45 and 46.) were above six kundred thousand Men, able to go forth to War, needed not fear to conquer and possess the Land, altho' its Inhabitants were very strong, and their Cities wall'd, and very great. But the other Spies were of a different Opinion, and gave such a Character of the Land, and the Dwellers therein, as quite discomstited the Congregation of Israel.

31. But the Men that went with him, Said, We be not able

to go up against the People, for they are stronger than we.

32. And they brought an evil Report of the Land which they had fearch'd, unto the Children of Ifrael, saying, The Land thro'n hich we have gone to search it, is a Land that eateth up the Inhabitants thereof, and all the People that we saw in it,

are Men of a great Stature.

33. And there we saw the Giants, the Sons of Anak, which come of the Giants: And we were in our Sight as Grashoppers; and so we were in their Sight. With this Relation of ten of the twelve Men that were sent to search the Land of Canaan, the Israelites were dismay'd, terrify'd, and even perfectly affrighten'd.

Chap. xiv. I. And all the Congregation lifted up their

Voice, and cry'd; and the People wept that Night:

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2. And all the Children of Israel MURMUR'D against Moses, and against Aaron: And the whole Congregation said unto them, Would God that we had dy'd in the Land of Egypt, or would God we had dy'd in this Wilderness.

3. And wherefore hath the LORD brought us unto this Land, to fall by the Sword, that our Wives and our Children should be a Prey? Were it not better for us to return into

Egypt?

6, 7. And Joshua and Caleb spake unto all the Company of the Children of Ifrael, Saying, The Land which we pass'd thorough, to Search it, is an exceeding good Land.

8. If the LORD delight in us, then he will bring us into this Land, and give it us, a Land flowing with Milk and

Honey.

9. Only rebel not ye against the LORD, neither fear ye the People of the Land; for they are Bread for us: Their Defence is departed from them, and the LORD is with us: Fear them not.

10. But all the Congregation bade, Stone them with Stones: -

11. And the LORD Said unto Moses, How long will this People provoke me? And how long will it be, ere they believe me, for all the Signs which I have shew'd amongst them ?

22. Because all those Men which have seen my Glory, and my Miracles which I did in Egypt, and in the Wilderness, and have tempted me now these TEN Times, [that is, say the Affembly of Divines, many Times, a certain Number for an uncertain] and have not hearken'd to my Voice.

23. Surely, they shall not see the Land which I sware unto their Fathers; neither shall any of them that provok'd me, see

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26. And the LORD Spake unto Moses, and unto Aaron, Saying, How long shall I bear this evil Congregation, which murmur against me? I have heard the Murmurings of the Children of Israel, which they murmur against me.

28. Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine Ears, so will I do to you:

29. Your Carkasses shall fall in this Wilderness, and all that were number'd of you, according to your whole Number, from twenty Years old and upwards, which have murmur'd against me. 30. Doubtless 30. Doubtless ye shall not come into the Land, concerning which I sware [Heb. lifted up my Hand] to make you dwell therein, save Caleb the Son of Jephunneh, and Joshua the Son of Nun.

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31. But your little Ones, which ye said should be a Prey, them will I bring in, and they shall know the Land which ye

have destis'd.

32. But as for you, your Carkasses, they shall fall in this

Wilderness.

33. And your Children shall wander in the Wilderness forty Years, and shall bear your WHOREDOMS, until your

Carkasses be wasted in the Wilderness.

Thus I have transcrib'd, from the facred History of the Israelites's Departure out of Egypt, and their Journeyings in the Wilderness, from the Red Sea towards the Land of Canaan, the Passages that relate the principal (if not all the) Sins that People are charg'd with having been guilty of, from the Time they fet forth out of Egypt, until it was declar'd unto them in the Wilderness of Paran, that, as a Punishment for their Iniquities, their Carkaffes should fall in that Wilderness, and that their Children should wander therein forty Years, and bear their Whoredoms. And throughout the whole History, they are not once charg'd with Idolatry, excepting only in the Affair of the golden Calf, in which, as I've shewn, they defign'd the Worship of the true God under that Symbol: So their Sins, which in Numb. xiv. 33. are stil'd, according to our Translation, Whoredoms, and, according to the Septuagint [ Topusiav] Fornication, must necessarily be their Murmurings in the Wilderness, sometimes for want of Water, at other Times for want of Flesh; their letting up, and worshipping the golden Calf, and principally their refusing to go up into the Land of Canaan, and to make War with its gigantick Inhabitants, in order to their enjoying the Possession thereof. In which Matters, they, indeed, discover'd, (1st,) That they had not that Regard they ought to have had to the declar'd Will and Commandments of the Lord. (2dly,) That they did not put an intire Confidence in his Power and Goodness. (3dly,) That they had not a due Sense of the Favours the Lord afforded them; and of the Recompence the Land

of Promise would have made them, and their Posterity, for their Susserings in the Wilderness, and their Dissiculties in obtaining Possession of it. Notwithstanding all which, they did not, on any of these Occasions, discover an Inclination towards worshipping any of the Gods of the Heathers, either wholly, or in Conjunction with the true God, nor their being in any Doubt of the God of Israel's being the true and only God: And consequently, this Place of Scripture is a sufficient Proof, that other sins in the Church towards God, besides that of worshipping salse Gods, whether wholly, or in Conjunction with the true God, are in Scripture stil'd [Fornication, or] Whoredom.

Nor can it be faid, That the Idolatry the Ifraelites were guilty of in worthipping the true God, by Ways and Means he would not be worshipp'd, that is, under the Symbol of the golden Calf, was the only Sin of theirs, that in the 33d of the xivth of Numbers is call'd Whoredom: For it was (Numb: xiv. 9.) their Rebellion against God. thro'their Fear of the People of Canaan, that brought them under Sentence of falling in the Wilderness, and their Children of wandering forty Years therein. They faid. (Numb. xiv. 3.) Wherefore hath the LORD brought us unto this Land to fall by the Sword, that our Wives and our Children should be a Prey? (Ver. 11.) And the LORD said unto Moses, How long will this People provoke me? (Ver. 28, 29.) Say unto them, As truly as I live, faith the LORD, as ye have spoken in mine Ears, so shall it happen unto you; your Carkasses shall fall in this Wilderness. (Ver. 31.) But your little Ones, which you said should be a Prey, them will I bring in, and they shall know the Land which ye have despised. However, (ver. 33.) Your Children Shall [first] mander in the Wilderness forty Years, and bear your Whoredoms; that is, most certainly, this your last and greatest Whoredom, or Iniquity, as well as your former and smaller Woredoms or. Iniquities. And, indeed, under the Word [Fornication, or] Whoredoms, in this Verse, I conceive all the gross Sins the Israelites had been guilty of, from the Time God enter'd into Covenant with them, (if not from the Time they set forth out of Egypt) are included. For I find, that on the Occasion of this their last Act of Rebellion Hh againit

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against God, their having many Times before that tempted God; that is, say Expositors, distrusted his Power and Goodness after sufficient Demonstrations given of it, was (ver. 22) call'd into Remembrance against them; as was also their not having hearken'd to his Voice; and both (ver. 23.) are urg'd as Reasons why they should not see the Land of Promise. And doubtless, there is no Distinction to be made between the Sins that induc'd God to declare they should not see that Land, and the Sins that their falling in the Wilderness, and their Childrens wandering forty

Years therein, was a Punishment of. And now, I humbly conceive, I have render'd it fufficiently plain, That the Ifraelites Sins, which are in Numb. xiv. 33. stil'd Whoredoms, [or Fornication] were not Sins of Idolatry. And that these very Sins, or Whoredoms of the Israelites, who were the then Church of God, were Sins in them of a like Nature towards God, with the habitual Transgressions of the Marriage-Covenant between Man and Wife, that a Woman, who does not defile her Marriage-Bed, may be guilty of towards her Husband, is very evident: For their Sins were Murmurings against God, thro' their being diffatisfy'd with his Dispensations towards them, a Difregard of his Commandments, and rebelling against God, even as many a Woman is guilty of murmuring (without any just Cause) against her Husband. thro' her being diffatisfy'd with his (even prudent and kind) Dispensations towards her, disregarding his Commandments, and rebelling against him, in contesting his Authority over her.

The Assembly of Divines, in their Annotations on this Place, thus spake, Bear your Whoredoms.] 'That is, the 'Punishment of your spiritual Unfaithfulness, Disloyalty, and Disobedience, contrary to the Duty of a Wife towards her Husband.' The Assembly of Divines can't here mean the Unfaithfulness, Disloyalty, and Disobedience of an Adulteress, but of a Wife, (tho' she's unworthy of the Name) who makes her own, not her Husband's Will, her Guide. And if such a Woman's Deportment towards her Husband does (as by the Opinion of the Assembly of Divines it does) in Scripture bear the Title of Whoredom or Fornication, we certainly ought to believe that such Whoredom is the very

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very Fornication, on the Account of which our Saviour allow'd (as Moses, by God's Commandment, had done before) that a Man, by a Bill of Divorcement, might put away his Wife, and marry another, without being there-

by guilty of Adultery, or any Sin at all.

2dly, That other Sins in the Church towards God, besides Sins of Idolatry, are in Scripture stil'd Fornication. may be farther prov'd from the Prophet Isaiah, Isaiah i. 21. How is the faithful City become [Septuagint, wofrn] an HARLOT? It was full of Judgment, Righteousness lodg'd in it, but now Murderers. Here the City of Ferusalem is fil'd an Harlot or Whore, not on the Account of Idolatry, but of Injustice, Violence, and Oppression; as is evident, (1st,) From what is faid of her in this very Verse, which hews, that in (then) former Days, it was a Place of Judgment and Righteousness; but, at that Time, an Harbour for Murderers. (2dly,) From the 23d Verse, where it is said, Thy Princes are rebellious, and Companions of Thieves: They judge not the Fatherless, neither doth the Cause of the Widow come unto them. (3dly,) From the Prophet's Expostulation with her then Inhabitants, ver. 16 and 17. Wash re, make you clean, put away the Evil of your Doings from before mine Eyes, cease to do Evil, learn to do well, seek fudgment, relieve the Oppress'd, judge the Fatherless, plead or the Widow. So that in Case there was an Intermixture f Idulatry in the Worship of the Inhabitants of Ferusalem, t that Time, yet the was certainly call'd by Isaiah an Harlot, on the Account of her Sins against the second Tale. But, indeed the 11th, 12th, 13th, 14th, and 15th Verses, shew, that Fernsalem was, at that Time, to outward Appearance, very religious. Ver. 11. To what Purofe is the Multitude of your Sacrifices unto me, faith the LORD? Gc. — (Ver. 15.) When ye spread forth your Hands, I will hide mine Eyes from you; yea, when ye make nany Prayers, I will not hear: [And the Reason is given n the next Words, viz. For] your Hands are full of Blood. t was even High-Church Days with them: But, as our Saviour said of the Scribes and Pharisees, (Matth. xxiii. 23.) hey were Hypocrites, and omitted the weightier Matters of he Law, Judgment, Mercy, &c. which are the Sacrifices with which, Heb. xiii. 16. God is well pleas'd, and which Hh 2

he requir'd of them. And, in their Neglect of those weightier Matters-of the Law, consisted their Harlowy; or,

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which is the fame Thing, their Fornication.

Thus, I prefume, it is evident, that even all Sins in the Church against God, are in Scripture stil'd Whoredow, that is, Fornication. (1st,) Idolatry, of every Kind, is, as I've shewn, so therein stil'd. (2dly,) Other, even all other Sins against the first Table, that is, Sins immediately against God, are therein so call'd, as I have shewn from Numb. xiv. 33. And it may be farther remark'd, that the Sins which in that Verse are still Whoredoms, are, in the very next Verse, stil'd Iniquities, as they are also by the Prophet Ezekiel, Ezek. iv. 6. So that Whoredoms, that is, Fornications, and Iniquities, feem to be in Scripture synonymous Terms. (3dly,) Sins against the second Table, that is, Transgressions of God's Commandments in our Deportment towards each other, are in Scripture fil'd Fornication, as I have shewn from Isaiab i. 21. And seeing all habitual Transgressions of the Marriage-Covenant, that the Church is guilty of towards her Husband, the true God, are in Scripture still Whoredom, that is, Fornication, I couceive it reasonable to believe, that the habitual Transgreffions of the Marriage-Covenant between Man and Wife, which the Woman, who is not an Adulteress, may be guilty of towards her Husband, do, in Scripture, bear the same metaphorical Names. For (1st,) Marriage between Man and Woman, is a Type of the Marriage between God and the Church. (2dly) A like Obedience is requir'd (Ephel. v. 23, and 24.) in the Wife towards her Husband, as is due from the Church unto God; and that for the same Reason, viz. For (or because) the Husband is the Head of the Wife, even as Christ (who, Rom. ix. 5. is over all, God bleffed for ever) is the Head of the Church.

But the Matter may, I believe, be render'd still a little more clear.

1. If our Transgressions of the Laws of the second Table be as I conceive I have effectually shewn they are, in Scripture stild Fornication, then the habitual Transgressions of the Marriage-Covenant between Man and Wife, small necessarily bear that Title; because the Duties of the Husband

Husband towards his Wife, and of the Wife towards her Husband, are comprehended under the Duties of the fecond Table. God hath as clearly and distinctly declar'd how the Husband should behave himself towards his Wife, and the Wife towards her Husband, as he hath how Princes and Magistrates should comport themselves towards their People, and their People towards them. Every Transgression of our Duty towards each other, in what Relation to each other foever we fland, is in Reality a Violation of God's Law, and a Sin against him. And there is a nearer Relation between a Husband and his Wife, than there is between a Prince and his Subjects; and if Transgressions of the relative Duties between Princes and their People (as in the first of Isaiah) be stil'd Fornication, much more may Transgressions of the relative Duties between Husband and Wife be so call'd. And if again Acts of Oppression, &c. in the Persons assign'd to govern, be (as also in the first of Isaiah) still Fornication, doubtless Acts of Rebellion, &c. in the Persons affign'd to be under Subjection, may be stil'd Fornication: For it can't be imagin'd, that God has more Regard for Persons whom he has render'd subject to others, than he has for the Persons to whom he has render'd them subject. A due Performance of Duty, is certainly what he requires in both. And as he will punish Oppression in the one, so he will Rebellion in the other. And Oppresfion in a Prince, or an Husband, can't be thought to be a worse Crime, and to deserve an harsher Name, than Rebellion in a Subject or a Wife.

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2. It is said of the Church, Ezek. xvi. 30. How weak is thine Heart, saith the Lord GOD, seeing thou doest all these Things, the Work of an imperious whorish Woman? Here I take imperious and whorish for Synonyma, that is, Words in this Place of the same Import and Signification, conjunctively us'd the more effectually to set forth the headstrong Transgressions the Church at that Time was guilty of. And of this Opinion the Assembly of Divenes seem also to be; their Words, in their Annotations on this Place,

An imperious whorish Woman,] 'That is to say, licentious, unbridled, and uncorrigible, that taketh Liberty

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to do what she please, To say a Woman is a whorish Woman, is certainly equivalent to faying the is guilty of Fornication; and if, according to the Opinion of the Afsembly of Divines, by the Expression, an imperious whorish Woman, is imply'd a licentious, unbridled, and uncorrigible Woman, one who takes the Freedom, whatever the known Will of her Husband be, of doing what the pleases; doubtless such her Deportment towards her Husband may be fil'd Fornication, in the same metaphorical Sense, that the herfelf is faid to be a whorish Woman; and such Fornication in the Wife towards her Husband, I conceive it is that our Saviour meant, in Matth. v. 32. and Matth. xix. 9. And if absolute Divorces from such whorish, that is, licentions, unbridled, and incorrigible Wives, may not be had, it certainly ought to be a Petition in our Litany, From imperious, whorish Wives, good LORD deliver us.

3. It is said, Judges xix. 1. And it came to pass in those Days, when there was no King in Israel, that there was a certain Levite sojourning on the Side of Mount Ephraim, who

took to him a Concubine out of Bethlehem-Judah.

2. And his Concubine play'd the Whore against him, and went away from him unto her Father's House to Bethlehem-Judah, and was there four Months, [in the Margin, A Year and four Months.] That the Woman, who is here call'd the Levite's Concubine, was actually his Wife, and not fuch a Bed-Fellow as the Word Concubine is now us'd to fignify, that is, an Harlot, is very plain from the History of her: For in the 3d Verse of this Chapter, he is call'd her Husband; in the 26th and 27th Veries, he is call'd her Lord, that is, her Husband; in the 4th, 7th, and 9th Verses, her Father is call'd his Father-in-law; in the 5th Verse, this Levite is call'd her Father's Son-in-law; and in the Hebrew, according to our marginal Reading, the is call'd his Woman, Concubine, or Wife. However, it is probable the was neither his only, nor principal Wife, but a Secondary Wife; who was not, says Bishop Pairick in his Comment on Gen. xvi. 3. to be Mistress of the House, but only to bear Children, for the Increase of the Family.

Now it being said, this Levite's Wife play'd the Whore against him, some thereby apprehend she had admitted another Man's Embraces, and was guilty of Adultery;

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and thereupon fled from her Husband to her Father's House, to secure herself from Punishment. But my Opinion is, That the latter Clause of this second Verse is but explicatory of the former; and if so, that Crime of hers, on the Account of which she is said to have play'd the Whore against her Husband, was her wilful Defertion of him, and going without his Confent and Approbation, to be for so long a Time at her Father's House. And, in this Opinion, I am far from being alone. Mr. Milton, in his Treatise, intitul'd, The Doctrine and Discipline of Di-vorce, says, (p. 68.) Grotius shews, that Fornication is taken in Scripture for fuch a continual head-strong Beha-' viour, [i. e. in the Wife] as tends to plain Contempt of the Husband; and proves it out of Judges xix. 2. where the Levite's Wife is said to have play'd the Whore against bim; which Josephus, and the Septuagint, with the " Chaldean, interpret only of Stubbornness and Rebellion ae gainst her Husband. And to this I (says Milton) add, That Kimchi, and the two other Rabbies who gloss the Text, are in the same Opinion. Ben. Gersom reasons, that had it been Whoredom, a Jew and a Levite would have disdain'd to fetch her again. And this I (fays " Milton) shall contribute, that, had it been Whoredom, he would have chosen any other Place to run to, rather than to her Father's House, it being so infamous for an " Hebrew Woman to play the Harlot, and so approbious to her Parents. Fornicatian then, in this Place of the · Judges, is understood for stubborn Disobedience against the ' Husband, and not for Adultery. Thus Mr. Milton, many (if any) better Authors than whom the last Age did not produce. And Grotius, Josephus, &c. whom he has here cited, were very eminent Men, whose Opinions are well worthy of Regard. This Place of Scripture therefore, suppoling these Authors, and my own Notion of it, be right, is of it felf sufficient to prove, That stubborn Disobedience in a Wife towards her Husband, is in Scripture fil'd Fornication. However, be we, or be we not right in this Matter, I have, as I conceive, effectually prov'd, from other Texts of Scripture, That the Transgressions of each Table, that is, Sins against God, and against our Neighbour, do in Scripture bear the Title of Fornication;

and the copen fled whence it is very evident, that the Word [Hopvsia] Fornition, when it relates, as in Matth. v. 32. and in Matth. xix. 9. it does, to Persons under a Marriage-Covenant. may be explain'd, in a scriptural Sense, otherwise than by prefuming it put for [ worxera] Adultery; namely, that it is there put, in al metaphorical Sense, to import and fignify such habitual Transgressions of the Marriage-Covenant between Man and Wife, as consist in the Aubborn Disobedience of the Wife towards her Husband; like as in many other Texts of Scripture, it is metaphorically us'do to import and fignify fuch habitual Transgressions of the Marriage-Covenant between God and the Church, as consist in her stubborn Disobedience towards him, and in her Negligence of his Commandments. CAN L'ATIONS

And as I have provid, that every Kind of Sin in the Church towards God, (amongst which every Transgref-sion of the Marriage-Covenant between Man and Wife must have a Place) is in Scripture stil'd Fornication; so it is too obvious to want a Proof, that every Kind of Sin is in Scripture metaphorically stil'd Uncleanness. The Word Fornication therefore, which our Saviour us'd to signify the just Cause of Divorce, is of equal Import and Significancy with the Words some Uncleanness, that Moses us'd on the same Occasion. And neither of them can, I believe, be better explain'd, than in the Words of Jesus the Son of Sirach, Eccles. xxv. 26. If she go not as thou wouldest have her, cut her off from thy Flesh, and give her a Bill of Divorce, and let her go. And seeing I have twice cited this Verse, I'll now briefly gloss the Words of it.

If the go not as thou wouldest have her, that is, if the be stubbornly disobedient, rebellious, and take Freedom of doing whatever the herself pleases, even in Defiance of thy Authority.

Cut her off from thy Flesh.] A Woman, by Marriage, (Gen. ii. 23, 24.) becomes one Flesh with her Husband; and the who, by Means of (in a metaphorical Sense) Uncleanness and Fornication, (that is, properly speaking) Distributed and Rebellion, makes her Husband usham'd, is (Prov. xii. 4.) as Rottenness to his Bones. Now, although the sound flesh, but loveth and cherisheth it; yet when the Bones of a Man's Leg or Arm become so affected with Rotenness, as not to admit

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admit of any other Cure, he cuts such a rotten Leg or Arm off from his (sound) Flesh, and casts it from him; and who, unless a mad Man, can imagine himself more intirely one Flesh with the Woman he shall have taken to himself in Marriage, than with the Legs and Arms that from his very Formation in the Womb have been Part of himself? As therefore a rotten Limb is to be cut off from a Man's Body, lest being continu'd on, it's farther Putresaction should put an End to his Life; so a disobedient and rebellious Woman, who maketh her Husband asham'd, and, on that Account, is as Rottenness to his Benes, ought to be cut off from his Flesh, lest she being continu'd in Union therewith, her farther Disobedience and Rebellions should put an End to all the Comforts and Satisfactions of his Life, if not to his Life it self.

And give her a Bill of Divorce.] The Affembly of Divines, in their Annetations on Isaiah L. I. say, 'The Hebrew Words translated, Deut. xxiv. I. A Bill of Divorcement, signify, 'A Book of Obscission, or cutting off; because the Woman 'was thereby declar'd to be cut off from her Husband, 'unto whom she had been formerly join'd in Wedlock.' The Bill of Divorce therefore is the chirurgical Instrument, with which this rotten Limb the Wise, who, by her Disobedience and Rebellion, making her Husband asham'd, is

to be cut off from his Fleih.

And let her go.] That is, let her depart absolutely from under your Care and Concern; let her become as intirely her own Woman again, as she was before you marry'd her; and let her bestow herself where she will, and about what she pleases. And certainly that Woman, who is too proud and head-strong to yield Obedience to her Husband, and be in Subjection to him, can't desire any greater Favour, than to be restor'd to her original Freedom.

And now I have (in my own Opinion, at least) sufficiently explain'd and vindicated the Practice of Divorce that Moses, by God's Commandment, allow'd of to the Jews; and, I think, I have too as effectually shewn, that our Saviour taught none other Doctrine concerning Divorcements, than Moses had done. And this, methinks, seems very plain from the Words of our Saviour himself,

Mark x. 2, 3. And the Pharisees came to him, and ask'd him, Is it lawful for a Man to put away his Wife? tempting him. And he answer'd, and said unto them, What did Moses command you? This I take to be referring them for an Answer to their Question unto what Moses had, in that Case, commanded; thereby intimating, that if they took good Head to the Law of Moses concerning Divorcements,

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they could not err in the Matter. Altho' I have already (p. 190.) vindicated the Precept of Moles for Divorce, from being, according to Mr. Trap. a Permission that Moses, as a Law-maker, not as a Prophet, as a Civil Magistrate, not as a Man of God, indulg'd the Fews with, which must imply its being, as Diodati in his Annotations on Mal. ii. 16. blatphemously fays of it, A politick Coverture of Iniquity; yet I'll here a little animadvert on the Pretence of its being, according to the Opinion of some late and eminent Commentators, only a divine Permission, but not a Commandment, a Law, or Precept. To this Purpose, the reverend Mr. Henry, in his Commentary on the five Books of Moses, having recited what Mofes hath left on Record concerning Divorcements, Deut. xxiv. 1, 2, 3, 4. fays, 'This is the Permission which the ' Pharisees erroniously referr'd to as to a Precept, Matth. 'xix. 7 Moses commanded to give a Writing of Divorce-" ment; it was not fo, [fays Mr. Henry] our Saviour told them, he [that is, Moses] only suffer'd it, O's.' Now, that Moses did command that a Man should give a Writing of Divorcement to a Wife who found no Favour in his Eyes, because he had found some Uncleannels in her, seems to me very plain from the Words of Moses, Deut. xxiv. 1. compar'd with Mark x. 2, 3. For the Words of Moses are express'd imperatively; and the Pharisees having ask'd our Saviour, Is it lawful for a Man to put away his Wife? his answering, and faying unto them, What did Moses command you? must certainly imply, that Moses had left them some Commandment on Record in Relation to that Matter; which could be none other than what is contain'd in the four first Verses of the xxivth Chapter of Deuteronomy. And I think our Saviour's interrogative Anfwer to the Pharisees, Mark x. 3. ought to be deem'd equivalent to his having faid unto them, It is not lawful for a

Man to put away bis Wife, according to your Tradition, for every Cause; but you ought to be guided in that Matter by what Moses hath commanded you. And, in my Opinion, that which confounds Commentators in this Matter, is, that they do not rightly distinguish between those Expressions of our Savinur that really relate to the Law of Moses it self, and those which relate to the Scribes and Pharisees erronious Gloss thereon. Moles certainly commanded that a Man should put away his Wife, whose Uncleanness caus'd him to hate her; but he must be said to have suffer'd (and that unwillingly) the Scribes and Pharifees putting away their Wives, under Pretext of his Law, for every Cause. So that, I conceive, Mr. Henry is in an Error in this Point, and not the Pharifees. Mofes did command the giving a Writing of Divorcement; but not according to their Gloss on his Law, for every Caufe. And if Mr. Henry will have it, that it was an Error in the Pharifees to have referr'd to what is contain'd concerning Divorcement, in the four first Verses of the xxivih Chapter of Deuteronomy, as to a Precept, I conceive he'll find it no very easy Task to make it appear, that our Saviour was not in an Error in calling it, Mark x. 5. a Precept. But Mr. Henry had, I believe, his Eye in fix'd on St. Matthew, as that he thought nothing, at that Time, of St. Mark. However, altho' Mr. Henry has reduc'd the Precept of Moses for Divorce to a Permission, yet he owns it was a divine Permission, and that Divorces made in Purfuance of it, dissolv'd the Bond of Marriage as effectually as Death. Dr. Whitby too, in his Annotations on Matth. xix. 7, 8. fays, 'Here it is to be noted, that Meles commanded no Man to put away his Wife, but only exerpeder he permitted in some Cases the doing of it; but then he ast-'ing in this as God's Minister, it must be a divine Permission.' Now, should I admit that the Words of St. Matthew do strongly imply, that what Moses has left on Record concerning Divorcements, amounts to no more than a Permission, certainly the Implication of the Words of St. Matthew must not be allow'd of in Contradiction of the express Words of St. Mark. But the Words of St. Matthem, which Dr. Whithy and Mr. Henry have cited as a Proof that what Moses left on Record concerning Divor-

S

ces, was a Permission, and not a Commandment, are the Words of our Saviour's Answer, Matth. xix. 8. to the Pharifees, who had, in the Words of the preceding Verse, interrogatively fobb'd their own Tradition on him, instead of the Precept of Moses, for Divorce. To the Pharifees Tradition therefore, or to their Abuse of the Precept of Moses for Divorce, those Words of our Saviour must be deem'd to relate, rather than to the Precept of Moses it self, or the lawful Use thereof. (See more p. 183, Oc.) However, between a divine Permission, and a divine Commandment, there seems, in this Case, to be none other Difference than this; namely, a Permission could only authorize a Man, in Case he pleas'd, to put away a Wife, who found no Favour in his Eyes, by Reason of some Uncleanness he had found in her; but a Commandment to put her away, must necessarily render it unlawful for him to retain her.

I am next to confider Divorces, as they are now foolishly distinguish'd in this Part of the World into two Sorts, viz. Divortii à vinculo Matrimonii, Divorces from the Bond of Marriage: and Divortii à thoro & mensa, Divorces from Bed and Board. It is not, I conceive, necessary, that I should entertain you with a Relation of the different Can-Jes in which the one, and in which the other of thele pretendedly distinct Divorces are usually pronounc'd, cause they actually are, as you'll see, one and the same They differ in Name, but not in Nature. You may as eafily discover a real Difference between Puls and a Cat, as between a Divorce from the Bond of Marriage, and a Divorce from Bed and Board. The latter does as effectually dissolve the matrimonial Bond, as the former. The two Names amuse the People, but make no Difference in the 'Tis as if I should make a Distinction between a Man's departing this Life, and his dying. Marriage is a Civil Contract, whereby a Man and a Woman solemnly engage to perform towards each other the Duties that God requires in the Man towards his Wife, and in the Woman towards her Husband. And the Obligation the Man and the Woman, in the Action of Marriage, mutually lay themselves under of performing towards each other, the Duries of Husband and Wife, is the Bond of Marriage.

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That indicial Sentence therefore, however it be worded. and by whatever Name it be call'd, which absolves a Man and a Woman; join'd in Marriage, from performing the Duties of Marriage towards each other, must necessarily loofe them compleatly from the Bond of Marriage. Now. a Divorce from Bed and Board actually discharges the Perfons so divorc'd from the Obligation of performing, from thence forwards, the Duties of Marriage towards each other, and confequently it must dissolve the matrimonial Bond it self. Marriage, and an Obligation to perform the Duties of Marriage, are inseparable. St. Paul faith; 1 Cor. vii. 4. The Wife hath not Power of her own Rody, but the Hufband: And likewise also the Husband hath not Power of his own Body, but the Wife. After a Divorce from Bed and Board, the Case is not so; and consequently they are no longer Husband and Wife. However, the more intirely to convince you, that I do not misrepresent this Matter, I'll enquire into the Origin of this pretended Division of Divorces into fuch as do, and fuch as (some pretend) do not dissolve the Bond of Marriage. During Man's State of Innocency, God instituted Marriage, that Man might have an Help-meet for him. Human Nature being deprav'd, by the Fall of our first Parents, some Women thereupon, thro' their Uneleanness, turn'd their Husband's Love into Hatred, whereby they became very unfit to cohabit with each other as Husband and Wife. As a Remedy for this Inconveniency, Moses, at God's Commandment, promulgated a Law for Divorce, faying, Deut. xxiv. 1. When a Man hash taken a Wife, and marry'd her, and it come to pass that she find no Favour in his Eyes, because he hath found some Uncleanness in her, then let him write her a Bill of Divorcement, give it in her Hand, and send her out of his House. Mr. Henry, because Divorces are occasionally mention'd in Leviticus, is of Opinion, that they were in Use, as a Cufrom, before Moses promulgated a Law concerning them: I readily own my felf of Mr. Henry's Opinion; and for, I think, a stronger Reason than their being occasionally mention'd in Leviticus; namely, because the Law of Mofes for Divorcements in a moral Law, which the bare Light of Nature might very aptly prompt the People, on proper Occasions, to put in Execution. To this Purpose St. Paul faith:

faith, Rom. ii. 14, 15. When the Gentiles, which have not the Law, do by Nature the Things contain'd in the Lam, these has ving not the Law, are a Law unto themselves; which shew the Work of the Law written in their Hearts. St. Chrysoftom, in his Comment on these Words, faith, ' By these Things he [the Apostle] shews, that God made Man sufficient of himself to chuse Vertue, and avoid Vice.' And if Divorces were in Use, as a Custom, before the Law was giben by Moses, Mr. Henry must own, that that Custom was a just and equitable Custom, springing from the Law of Nature written in their Hearts; because otherwise it infallibly would never have been confirm'd by a Precept promulgated at the Commandment of God himself. And that the Divorces which were made by Virtue of, and conformable to the Law of God, promulgated by Moses, intirely diffolv'd the matrimonial Bond, the very Words of that Law shew, Deut. xxiv. 2. And when she is departed out of his House, she may go and be another Man's Wife: Which, had the Bond of Marriage between her and her first Husband continu'd after the Divorce, the must not have done, unless, you'll say, God himself tolerated her (which can't be thought) to be a Whore.

Now, the Divorces which were made in Pursuance of the Law of Moses for Divorce, are not in any Part of the Old Testament complain'd of, excepting only in the second Chapter of the Prophet Malachi, where that Prophet reprehended not the putting that Precept in due Execution, according to the true Intent and Meaning thereof, but the ill Use that some wicked Men made of it, in putting away, thro' Treachery, Wives in whom they sound no Uncleanness: For all that is given them in Charge by the Prophet Malachi, concerning Divorcements, is (ver. 16.) Take Heed to your Spirits, that ye deal not treacherously. It is therefore, I conceive, very apparent, that the Distinction of Divorces into two Sorts, is not an Old Testament Doctrine. Come we therefore to the New Testament.

As it is plain, that in the Days of Malachi, who prophefy'd about 400 Years before Christ's Incarnation, some us'd the Law of Moses for Divorce unlawfully; so it is evident, that the Scribes and Pharisees afterwards more grosly abus'd it, and under Pretext thereof, put away their

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Wives for every Cause. Maimonides, a Jewish Rabby, in his Comment on the Law of Moses for Divorce, says, as I find him quoted by Mr. Ainsworth, that it is not lawful by that Law, for a Man to marry a Woman with an Intention of divorcing her. And Maimonides's Opinion, is certainly right; such a Practice must needs be a very gross Abuse of that Law. And Maimonides's afferting the Unlawfulness of it, strongly implies that some Men in his Days were guilty of it. And the same Thing seems evident from what I before cited (p. 188.) from Dr. Whitby, namely, that the fewish Doctors would proclaim in any Place where they came, Who will be my Wife for this Day, or whilft I stay here? Now, if they took Wives for a limited Time, it must be with an Intention, at the Expiration of that Time, to put them away, by giving them Bills of Divorce. Our Saviour, to redress this, and all their other Abuses of that Law, told them positively, Matth. xix. 9. Whosoever shall put away his Wife, except it be for FORNICATION, and shall marry another, committeth Adultery; and whose marrieth her which is put away, doth commit Adultery. That our Saviour, in this Place, us'd the Word Fornication in the very same metaphorical Sense that Moses, in his Precept for Divorcements, us'd the Word Uncleanness, is, I humbly conceive, manifest beyond all Contradiction from what I've said on that Subject. But however that be, it must be allow'd, that our Saviour's Saying, Whosoever shall put away his Wife, except it be for Fornication, and shall marry another, committeth Adultery; and whoso marrieth her which is put away, doth commit Adultery, must necessarily imply, that he who doth put away his Wife for Fornication, (in the Sense our Saviour intended that Word should be taken) and shall marry another, doth not commit Adultery; and that he who shall marry her which is so put away for Fornication, doth not commit Adultery: Whence it is absolutely certain, that our Saviour hath allow'd of Divorces for some Canse, which he call'd Fornication, and hath admitted that Divorces made for that Cause of Fornication, do absolutely dissolve the matrimonial Rond; because, did the matrimonial Bond continue after a Wife is put away for Fornication, the Man who shall for Fornication put away his Wife, and marry another, would be thereby as guilty of Adultery, as he who shall put away his Wife for any other Cause, besides Fornication, can be; which, from our Saviour's Words, it is certain he is not. Our Saviour therefore and Moses undeniably agree in this, that the Divorces the one and the other of them allow'd of, were such as intirely dissolved the matrimonial Bond, and left the Persons divorc'd at Liberty to marry again. Neither of them have said one Word of Divorces from Bed and Board, which did not dissolve the Bond of Marriage. The Distinction therefore of Divorces into two Sorts, does no more belong to the Dostrine of the New Testament, than of the Old. We must elsewhere search for its Origin. But I conceive it necessary, before I proceed any farther in that Enquiry, to say somewhat in Resultion of a Notion that I take to be very erroneous.

Many Protestant Divines (for I mind not what Popish Writers say) have taught, that Adultery is the only Thing which can dissolve the Bond of Marriage; and they have all, I believe, sounded such their Opinion on a Presumption that our Saviour, in Matth. v. 32. and Matth. xix. 9. by the Word Fornication, intended Adultery. I desire the Gentlemen who fall in with this Dostrine, to consider,

That the Divorces allow'd of by Moses, which they will own were not for Adultery, did dissolve the Bond of Marriage. And Marriage is not, that I know of, a more sacred Thing under the Gospel, than it was under the Law; what therefore could dissolve it then, may, for ought I can conceive, dissolve it now.

2. That St. Paul faith, I Cor. vii. 15. If the Unbelieving depart, let him depart. A Brother or a Sifter is not under Bondage in such Cases; but God hath call'd us to Peace. It is generally allow'd by Commentators, that in Case a Man deserts his Wife, or a Woman her Husband, and resuse to be reconcil'd, and to recohabit with such Wife or Husband, such deserted Wife or Husband is, by these Words of the Apostle, authoriz'd to intermarry with some other Person. If that be, as doubtless it is, the intended Sense of the Apostle's Words, then Desertion, as well as Adultery, must be allow'd, under the Gospel, to dissolve the Bond of Mar-

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Had I not already fufficiently prov'd, that by Uncleannels in the Precept of Moses for Divorce, Dent. xxiv. 1. and by Fornication in Matth. v. 32. and Matth. xix. 9. an habitual Transgression of the Marriage-Covenant is intended, these Words of St. Paul, I Cor. vii. 15. might, I conceive, be adduc'd as an additional Proof thereof: For Defertion is only an habitual Transgression of the Marriage-Covenant; and indeed a more innocent habitual Transgrefsion thereof, than many a Woman, who is not an Adulteress, is guilty of. It is better, faith Solomon, Prov. xxi. 9. to dwell in the Corner of an House-Top, than with a brawling Woman in a wide House. She therefore who is always brawling at, thwarting of, and contradicting her Husband. for, in, and concerning what he does and fays, and taking on herself imperiously to direct him in his Affairs, &c. is guilty of a more gross habitual Transgression of her Marriage-Covenant with her Husband, than the who deferts him, because she's so far from being, according to her Duty, an Help-meet for him, that the makes his Life much more uneasy than it would be, was she entirely gone from him. And what must be said of Women who impudently curse and swear at their Husbands, call them ill Names to their Faces, hurl Stone-Mugs, Pis-Pots, &c. at their Heads, and raise false and scandalous Stories of them behind their Backs? Such Women (and fuch you know there are) certainly more grossly transgress their Marriage-Covenant. than they who only run away from their Husbands. if one Kind of habitual Transgression of the Marriage-Covenant, which is not Adultery, can dissolve the Bond of Marriage, why may not another? Especially when that other is of a more gross Kind, than that which is allow'd so to do? And if there be any Kind of habitual Transgression of the Marriage-Covenant, which is not Adultery, that can under the Gospel-Dispensation dissolve the Bond of Marriage, why should we not believe that our Saviour intended the Word Fornication, when he us'd it in Relation to Divorces, should be taken in a metaphorical Sense, to signify an habitual Transgression of the Marriage-Covenant ? And indeed it may truly be faid, that every habitual Transgression of the Marriage-Covenant, is a matrimonial Defertion. For whoever wittingly, wilfully, and habitually transgrefles

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transgresses the Marriage-Covenant, does effectually desert the Duties incumbent on him or her by Virtue of that Covenant, and consequently may truly be said, quaterus Husband or Wise, to have deserted his or her Wise or Husband. And Desertion of Duty, is at least equivalent to a Desertion of Habitation. Now, when any one's habitual Transgression of the Marriage-Covenant consists in a voluntary running away, there can be no need of a Bill of Divorce to send away the Person already gone; it is then sufficient, according to St. Paul's Permission, to proceed to a second Marriage. But when any one resules to conform to the Tenor of the Marriage-Covenant, and yet continues a Cohabitation, Equity requires the injur'd Person should have

Recourse to the Bill of Divorcement.

St. Paul saith, 1 Tim. ii. 12. I suffer not a Woman to usurp Authority over the Man. But all the St. Pauls in Christendom can't prevent the Betty Pritchards of the World from fo doing, by any other Means than by turning them out of Doors; which is in Fact divorcing them, whether Bills of Divorcement be given them or not. St. Paul farther faith, I Cor. vii. 15. God hath call'd us to Peace, that is. in Marriage; for of that only he there speaks. But what Peace can there possibly be in that Family, where the Master of the Family's Wife shall comport herself as Betty Pritchard did in Sir John William's Family formerly, and fince in mine? Sir John difreputably submitted to her in every Thing; and the thereupon scandalously infulted him, and all that belong'd to him. I, at first, was (in my own Conceit at least) very submissive and obliging to her; but when I faw fuch my Condescension grossly abus'd, I took another Method, and treated her, in some Measure, as I still think such a Woman ought to be treated; but all to little Purpose; Betty Pritchard wou'd be Betty Pritchard still. And, as I doubt not you well remember, she told you and your former Wife, she never did, and never would submit to any Man's Humour: Must not the Doctrine of Divorcements, in fuch Cases, be put in Practice? If God hath, as St. Paul witnesseth of him, call'd us to Peace in Marriage, must he not necessarily have authoriz'd the Master of every Family to preserve that Peace? And can he by any other Means accomplish that End, than

than by dismissing from his Family the Peace-disturbing Woman, who, by acting contrary to her Duty towards her Husband, as justly merits to be call'd a Devil, as Judas did, John vi. 70. for acting contrary to his Duty as Christ's Disciple? Have I not, said our Saviour, chosen you twelve, that is, to be my Disciples, and one of you is a Devil? And may not many a Man, in the like metaphorical Sense, say to the Woman he has marry'd, Have I not chosen you, that is, to be my Wise, and you prove a Devil? And can such a Man preserve the Peace of his Family, without turning that Devil of a Wise out of it? Certainly no. I therefore conceive we ought either to quit our Pretentions to Sense and Reason, or to admit that St. Paul approv'd of Christians using the Liberty that Moses, at God's Commandment, authoriz'd the Fens. in, of putting

away rebellious Wives by Bills of Divorcement.

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3. Marriage is a mutual Contract made up of divers Parts or Articles. She who promises in Marriage, that, forsaking all other Men, she will keep herself wholly unto her Husband, promises in Marriage also, that she will love, honour, and obey her Husband. Now, in Case a Wife does forfake all other Men, and keep herself wholly unto her Husband, but does withal fo comport herself in her Words and Actions, as to discover to all who are conversant with her, that she neither loves him, reverences him, nor, on proper Occasions, subjects herself to his Authority, she as effectually transgresses her Marriage-Covenant, as if she committed Adultery; and, by that Transgression, absolutely dissolves the Bond of Marriage. To this Effect St. James faith, James ii. 10, 11. Whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all: For he that Jaid, Do not commit Adultery, Said also, Do not kill. Now, if thou commit no Adultery, yet if thou kill, thou art guilty of a Transgression of the Law. And in Relation to every mutual Contract, he or she who wittingly, wilfully, and habitually breaks any one Article thereof, absolutely dissolves the whole Contract, and looses the other Party from all farther Observance of any Part thereof. I'll afford you a notable Instance or two: (1st,) Our King James the Second having, in some Particulars, violated his Coronation-Oath, the good People of England Kk2

in general deem'd themselves thereby acquitted from their Oath of Allegiance to him; and thereupon brought about the Revolution, and plac'd King William on the Throne. If it should be faid, This was done by Whigs and Lon-Church-men, it is answer'd, That Tories and High-Churchmen teach (and practice) the same Doctrine, as you may fee by consulting the Examiner for Thursday, Sept. 18. 1712: where it is faid, 'Should her M-y really make a Separate Peace, in the ftrict and proper Sense of the Expression, as the certainly will not, yet even then nothing could be reasonably objected; she might do it with the ' nicelt Justice, and without the least Breach of Faith or " Honour. And that, for this PLAIN REASON, because her ALLIES have over and over broke the " CONDITIONS stipulated by Treaties, and consequently she has long since been at perfect Liberty to make what Peace the pleas'd, without fo much as con-' fulting them, or acquainting them with it. She would ' [thereby] break no Faith, but be justify'd before God and Man.' (2dly,) Even the God of Heaven deems himself no farther oblig'd (whatever in Mercy his Condescensions be) to keep his Promises with his People, than they do theirs with him, Exod. xix. 5. Now therefore, IF ye will obey my Voice indeed, and keep my Covenant, THEN ye shall be a peculiar Treasure unto me above all People. 2 Chron. xv. 2. The LORD is with you, WHILST ye be with him: And IF ye feek him, he will be found of you: But IF ye for sake him, he will for sake you. I Sam. ii. 30. The Lord GOD of Israel Saith, I Said indeed, that the House, and the House of thy Father, should walk before me for ever: BUT now the LORD saith, Be it far from me FOR them that honour me, I will honour; and they that despise me, shall be lightly esteem'd. Prov. viii. 17. I lov them THAT love me. God, as I've shewn, (p. 205.) enter'd into a Marriage-Covenant with the Israelites of old but they prov'd a stubborn and a stiff-neck'd People, and broke their Covenant (fer. xxxi. 32.) with him; where upon he put his own Law for Divorce in Execution, a we read, Isaiah, L. I. Thus saith the LORD, Where the Bill of your Mother's Divorcement, whom I have put away Or which of my Creditors is it to whom I have fold you? Be bold

bold, for your Iniquities have you fold your selves, and for your Transgressions is your Mother put away. I can't imagine what rational Interpretation they who, in Favour of rebellious Wives, endeavour to arraign the Law of Moses for Divorce, can put on this Place of Isaiah, and on the third Chapter of Feremiah; by both which Places it appears, that God himself had Recourse to this his own Law for Divorce, when the Iniquities of his Spouse, the Fewish Church, requir'd it; and that whilst she, as the worst of Women usually will, pretended herself very innocent Ferin. 35. Yet thou say'st, because 1 am INNOCENT surely his Anger will turn from me: Behold [saith the Lord] 1 will plead with thee, because thou say'st I have NOT sun'd. I hope, by what I have said, every one must be satisfy'd, that other Transgressions of the Marriage-Covenant, besides Adul-

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Now therefore I'll go on with my Enquiry after the Origin of the pretended Division of Divorces into two Sorts. And altho' no Foot-steps of it can be found in either the Old or the New Testament, yet I do not despair of giving you a good (that is, a true) Account of it. Be pleas'd to turn to I Kings xxii. 21, 22. and there you'll read of a Spirit who undertook to be a lying Spirit in the Mouth of all the Prophets of Ahab King of Israel. lying Spirit, you'll readily grant, could be none other than the Devil, of whom our Saviour faith, John viii. 44. When he speaketh a Lye, he speaketh of his own; for he is a Lyar, and the Father of it. And as this Father of Lyes, the Devil, became, in the Days of old, a lying Spirit in the Mouth of all the Prophets of that very wicked Prince Ahab King of Israel; so I believe him to have been now of a long Time a lying Spirit in the Mouths of many thousands of the Jesuits, Monks, Fryers, Priests, Gc. of [2 Thess. ii. 3.] that Man of Sin, the POPE of Rome: And amongst the Multitude of abominable Lyes, that he hath by their Mediation diffus'd amongst Mankind, I believe the Pretence, that Divorces are to be distinguish'd into fuch as do, and into fuch as really do not solve the matrimonial Bond, to be one of his capital Lyes. It was, it seems, first promulgated on the 17th Day of February 1562, by his humble Servant Father SOTO,

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Dominical Fryer, as I find it in the History of the Council of Trent, composed in Italian by Pietro Soave Polano, and translated into English by Nath. Brent. It is there said, (p. 670.) The 17th of February (1562.) Father Soto was the first that spake in the second Rank, who, upon the Article of Divorce, did FIRST distinguish the matrimonial Conjunction into three Parts, the Bond, the Cohabitation, and the carnal Copulation; inferring, that there were as many Separations also. He shew'd at large, that the Ecclesiastical Prelate had Authority to separate the Marry'd, or to give them a Divorce, in Respect of Cohabitation and carnal Copulation, for all Causes which they shall judge expedient and reasonable, the matrimonial Bond still standing sure, so that neither can marry again.

And a little farther, this Fryer SOTO impudently contradicted the express Words of our Saviour: For, 'Forniacation, he faid, ought not to be [as our Saviour had twice, Matth. v. 32. and Matth. xix. 9. own'd it to bel a Cause of Separation from the Bond, but from Copu-· lation and Cohabitation.' And in November then next following, that Council, by a Decree, establish'd Father Soto's enthusiattical Distinction of Divorces into two Sorts. for a genuine Doctrine of the Roman Church. Thus you fee Father SOTO, a Popish Fryer, was the FIRST who preach'd the Doctrine of Divorces from Bed and Board, as distinguish'd from Divorces from the Bond of Marriage. And that the Devil instructed him in the Matter, or was, at that Time, a lying Spirit in his Mouth, is (in my Opimion) very plain from some Verses in the fourth Chapter of St. Paul's first Epistle to Timothy; his Words may be paraphrastically read thus, I Tim. iv. I. Now the Spirit Fof God ] speaketh expressly, that in the latter Times [the Council of Trent shall be held, and then] some [of that Council, Father Soto, and his Affociates] Shall depart from the [true] Faith, giving heed to seducing [lying] Spirits, and Doctrines of DEVILS, [such as, Transubstantiation, Purgatory, Indulgences, Image-Worship, Host-Worship, Prayers to the Dead, &c.

2. Speaking [Popish] Lyes in [Jesuitical] Hypoerify, having their Consciences Sear'd with [the Pope's pretended tended Power of pardoning them, as with ] a hot lron.

marry, and commanding [that which God commanded them not, fer. xxxii. 35.] to abstain [at certain Times] from [some Kinds of Flesh] Meats, which God hath created to be received [without Respect of Times] with Thankf-giving of them which believe and know the Truth [which very sew shall, if the Pope and his Greatures can help it.]

Now, altho' it appears very plain, that this Distinction of Divorces into such as do, and such as pretendedly do not dissolve the matrimonial Bond, is of Popish Original; yet probably you may still want to be inform'd, whether the Church of England, as now by Law establish'd, does

not espouse that Doctrine. I answer,

of the Church of England does not, that I know of pretend to Infallibility, nor enjoin any of her Members to believe that, on her Authority, to be Truth, which Scripture and Reason discover to be Falshood. So that in Case it could be made appear, that the Church of England as strenuously afferts the Dostrine of Divorces from Bed and Board, the Bond of Marriage still remaining undissolved, as the Church of Rome does, her Authority would not be, in that Point, of any Force with me, because I am certain, from Scripture and Reason, that Divorces from Bed and Board do actually and effectually dissolve the matrimonial Bond, and the Church of England leaves me at Liberty to believe God rather than Man.

of Divorce from Bed and Board, as distinguish'd from Divorce from the Bond of Marriage; but, on the contrary, she deems a Divorce from Bed and Board, a Dissolution of the matrimonial Bond: As appears from the following

Particulars.

The Generality of her Bishops and inferior Clergy, preach this Doctrine, as may be seen by their Writings. Bishop Cozens, in the Speech he made in the Honse of Lords, upon the Debate of the Lord Ross's Case, said, as I find it in Print, 'The Bond of Marriage is a Conjugal Promise' solemnly made between a Man and his Wife, that each of them will live together according to God's holy Ordinance.

dinance, notwithstanding Poverty, or Infirmity, or fuch other Things as may happen during their Lives. ration from Bed and Board, which is Part [his Lordship might have said, which comprehend the whole of their Promife so to live together, doth plainly break that Part of the Bond whereby they are ty'd to live together as to Bed and Board. The Distinction betwixt Bed and Board. and the Bond, is new, never mention'd in the Scriptures, and unknown in the ancient Church, devis'd only by the Canonists, and the School-men of the Latin Charch, (for the Greek Church knows it not) to serve the POPE's Turn. Bed and Board, or Cohabitation, belong to the Essence or Substance of Matrimony; which made Erasmus and Bishop Hall say, That the Distinction of those two from the Bond, is merely chimerical and Fancy. The Promise of Confrancy and mutual Forbearance, if it hinders Divorce as to the Bond, it hinders it also as to Bed and Board; because the same Bed and the same Table were promis'd in the Marriage-Contract. Our Saviour speaks of Divorces instituted by the Mosaical Law; but they were none other than Divorces from the Bond. Lactantius, St. Hierom, and Epiphanius, are for Allowance of Marriage after Divorce. All the Greek Church to this Day allow it. Lancelot Just. Jur. Can. acknowledges, that Divorce is a Dissolution of the Marriage. Selden, who is not likely to contradict the Laws of this Kingdom, maintaineth, that Marriage after Divorce, is to be allow'd; and in that Particular Dr. Hammond doth not contradict him, but is clear for it. It is against all Reason, that all matrimonial Duties should be for ever taken away, and yet the Bond or Obligation to those Duties should continue. The Words of our Lord, Matth. v. 32, and xix. 9. have no Distinction or Limitation of the putting away; but fimply and absolutely approve of putting away; therefore they approve of putting away, not partial, or to a e particular Purpose, from Bed and Board, but total. Dr. "Taylor, Bishop Hall, Dr. Fulk, are for second Marriages; " NO Authors against them, but the Council of Trent, and those of the Church of Rome.' Thus Bishop Cozens. And Dr. Whith, in his Annotations on Matth. xix. 9. faith, Where it is lawful to put away the Wife, it is so to marry

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marry again. For, (1st,) such were the Divorces of the Fews, of which Christ speaks. And, (2dly,) Christ, by pronouncing such Divorces as were not for this Cause, '[i. e. Fornication] adulterous in him that marry'd another, doth plainly infinuate, there was no fuch Crime ' committed in this Case; and then the Marriage must ' be dissolv'd by that Act.' It is faid, I Cor. vii. 5. Defraud ye not one another, except it be with Consent for a Time, that ye may give your selves to Fasting and Prayer, and come together again, that Satan tempt you not for your Incontinency. Dr. Whitby, in his Annotations on these Words, faith, This Chapter affords many Arguments against the Vow of Continence, and those perpetual Divorces from the Bed, ' which are so commonly practis'd by the Papills: For ' (1st,) the Apostle here admits of no Separation of the Wife from the Husband, but only with Condition that they come together again, to perform conjugal Duties, not al-'lowing a perpetual Separation, no, not that they may give ' themselves to Prayer and Fasting; and that for a perpetual " Reason; perpetual, at least, whilst an Age capable of "Temptation, and which may be subject to Incontinence, The establish'd Church in New England also deems Divorce a Dissolution of the Bond of Marriage, as may be seen in Mr. Mather's Ecclesiastical History of that Country, Book V. (p. 48.) ' A Divorce being legally pursu'd and obtain'd, the innocent Person that is releas'd, may proceed unto a second Marriage in the Lord: Otherwise. the State of Relievers under the New Testament, would, ' in some of these Cases, be worse than what the God of ' Heaven directed for his People under the Old.

2. It is very usual, here in England, after a Divorce at Doctors-Commons from Bed and Board, to obtain an Act of Parliament impowering such divorc'd Persons to marry again. Now, the Foundation the Parliament goes upon, in passing Acts to that Purpose, is, a firm Belief that the Bond of Marriage is intirely dissolved by the Divorce at Doctors Commons, although the Words of that Divorce do not

expressly declare it so, and authorize a 2d Marriage.

This is plain from the Case of the Marquis of Northampton, who being divorc'd from his Lady, by a Divorce call'd a Divorce from Bed and Board, marry'd another Lady;

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and after he had so done, apply'd to the Parliament, not for Leave to marry, but (for the Satisfaction of his and his new Lady's Friends) to have the Legality of that his second Marriage determin'd; and it receiv'd a Parliamentary Approbation. Bishop Cozens took Notice of this Case, in his before-mention'd Speech in the following Words, viz. 'It is observable, That in the Case of the Marquis of Northampton, 5 E. 6. who had been divorc'd for his Lady's " Adultery, and marry'd another, before any Act of Parliament made concerning it, an Act which pass'd afterwards, (only two Spiritual and two temporal Lords diffenting) declares he had been at Liberty by the Laws of "God to marry, and did lawfully marry another; where the " Att manifestly supposes, That whatever had obtain'd for Law 'till that Time, was void, as being contrary to 'God's Law.' From this Case it is very evident, That after a Divorce at Doctors-Commons from Bed and Board, and an Act of Parliament obtain'd for Leave to marry again, the Legality of such marrying again does not, in the Opinion of the very Parliament it self, depend on the Bond of Marriage being dissolv'd by such Act of Parliament, but by the Divorce from Bed and Board pronounc'd in the Bishops-Court at Doctors-Commons; otherwise, the Parliament could not have approved of the Marquis of Northampton's marrying again, before he had obtain'd an Act of Parliament for that Purpose. So that such Acts of Parliament, which are frequently pass'd, are but explanatory of the Divorces before pronounc'd in the Bishops Courts, by Persons who, in such Cases, represent their Lordships. And their Lord hips the Bishops themselves affenting, in Parliament, to Bills impowering Persons so divorc'd from Bed and Board to marry again, must be deem'd an Acknowledgment, that their Lordships efteem such Divorces, in their own Courts, to have dissolv'd the matrimonial Bond. 3. In the Reign of our King James the First, an Act of Parliament pais'd, making it Felony for a Man to have two Wives, or a Woman two Husbands. In Wingate's Abridg-

ment of the Statutes, printed 1684, the Purport of that Stainte (for I have not the Statute at large) is let forth in the

Words following, viz.

S. 30.

Stat. 1 Fac. ii. A Bigamus shall suffer Death as a Felon, UNLESS UNLESS he or she shall have had no Notice that the Husband or Wife was living within seven Years before, OR the Marriage be SEVER'D by Divorce. This Felony shall cause no Corruption of Blood, or Loss of Dower or Inheritance.

The Word Bigamus imports a Person having two Hulbands or two Wives at the same Time. And the Exception of Persons sever'd by Divorce, manifestly implies, that the Act supposes Persons sever'd by Divorce, are no longer Husband and Wife. Some, indeed, who, being divere'd from Bed and Board, have marry'd again, without an Act of Parliament for that Purpose, have been prosecuted on the Statute of I fac. ii. as having two Wives, or two Husbands. notwithstanding the before-mention'd Exception in that Att contain'd, on, I suppose, a Presumption that the same did not comprehend Divorces said to be from Bed and Board only; but then fuch Persons have by the Judge and Jury been acquitted, as not guilty of any Offence against that Statute, as is to be seen in a Book. intitled, Baron and Feme; or, A Treatise of the common Law, concerning Husbands and Wives, printed in the Year 1700. An Abstract of the Cases, in that Book more largely related, follows, viz. (1.) One Porter's Wife was divorc'd from him, on the Account of CRUELTY; the marry'd again, and being indicted for having two Husbands, by the better Opinion, (fays my Author) she was within the Proviso of the Act, and not guilty of Felony. (2.) One Williams was indicted at Briftol upon the Stat. I Fac. c. ii. for having two Wives, he pleaded not guilty; a special Verdict was found, that the faid Williams having marry'd one Wife, was afterwards divorc'd from her, from Bed and Board, for Adultery, and after that, marry'd another Wife: whereupon it was refolv'd, that he was within the Proviso of the Statute; so he was acquitted. (3.) One. (it is not said who, when, or where) was indicted of Felony upon the Stat. I Fac. c. ii, for having two Wives; the Evidence was, that he espous'd One of them beyond Sea, and the Other in England; and the Court declar'd he was not within the Statute, so that he too was acquitted. (4.) Mention is here also made, that in my Lord Rosse's Case, the Opinion was, That Persons divore'd from Bed and Board, may marry again. And, indeed, seeing the Parliament of England gave their Approbation of the Marquis of Northampton's second Marriage, after his Divorce from Bed and Board from his first Lady, without his having any other Authority than the Law of God (which indeed with Christian Magistrates always ought to be deem'd sufficient) for what he did, certainly Judges and Juries may well admit of the Parliament's Determination in that Case, as a Precedent for them in the like Cases, to be govern'd by.

4. In Wing ate's before-mention'd Abridgment of the Statutes, under the Title of Matrimony and Marriage, (p. 369.) it is faid, Stat. 32 H.8.38. Pars inde. All Marriages shall be adjudg'd lawful, that are not prohibited by God's Law.

This Statute of H. 8. is, I believe, still in Force; and if so, then that Statute must necessarily render it lawful by the Laws of this Realm, of which that Statute is one, for all divorc'd Persons to marry again; because such Persons are not, as I've already sufficiently shewn, prohibited by

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God's Law from marrying again.

It may probably be objected, that some Ecclesiastical Canons prohibit fuch Marriages. To which Objection Bishop Cozens, in his before-mention'd Speech, has given an effectual Answer in the following Words, viz. 'The Canons which in Case of Adultery prohibit marrying in the Life-time of the guilty Person, are contrary to two Acts of Parliament made 25 H. 8. and 3 and 4 E. 6. wherein NO CANONS are allow'd, that be any Way repugonant to the LAWS of God, or the Scripture, the King's Prerogative Royal, and the Statutes of this Land. So many therefore of the Ecclefiastical Canons, as are contrary to the Law of God, and the Statute-Law of this Realm, are, with us, but like military Cannons charg'd with Powder only; they may make a Noise, but can do very little Execution. And there is good Reason it should be thus; for the principal Part of the Canon-Law is of Popish Origin. Mr. Philips, in his English Dictionary, fays "Canon-Law is a Colle-Etion made by Gratian, a Benedictine MONK, in the Year 1151, of Texts of Scripture, Councils, Opinions of the H. Fathers upon all Ecclesiastical Matters. Mr. Harris, a Minister of the Church of England, and lately, if not now, Chaplain to a Person of Honour, in his Lexicon Technicum, gives a larger Account of it. Canon-Law (lays

(fays he) is a Collection of Ecclefiastical Rules, Definitions, and Constitutions, taken from the ancient, general, and provincial Councils, the Writings and Resolutions of the Fathers of the Church, and Rescripts of POPES. This Law is modell'd according to the Form of the Civil, and is reduc'd into three Volumes. The first is call'd the Decrees of Gratian, and is compos'd of the ancient Canons, and collected from the ancient Councils and Writings of the Fathers. The second Volume is call'd the Decretals, and doth contain the decretal Epistles or Rescripts of POPES. The third Volume is call'd Sextum, and contains the Rescripts of the POPES from Gregory the IXth, to Boniface the VIIIth, by whose Authority it was collected. To the End of this Volume are added the Clementina. which are the Constitutions of Clement the Vth, enacted in the Council of Vienna; as also the EXTRAVAGANTS. which are some Rescripts of Pope John the XXIId, and ' fome other Popes.' Now, the Popes of Rome, Monks, Oc. having had fo great a Hand in framing the Canon Law, it is very probable many Things contain'd therein, are Heretical, Fanatical, and directly contrary to the Doctrines of the true Christian Religion; and consequently it was very neceffary that the Parliament of England should (perhaps in a more effectual Manner than is yet done) abrogate all fuch Parts thereof as are repugnant to the Laws of God, the King's Prerogative, and the Statute-Law of this Kingdom. And without all Dispute, the Right Reverend the Bishops, and all the inferior Clergy of this Land, who are not, as I hope there are not many that are, popishly affected, deem all such Parts of the Canon Law, as are contrary to the Law of God, and the Statutes of this Realm, to belong to the Roman Church only, and not to the Church of Eng-

5. That the Ecclesiastical Judges at Doctors-Commons do themselves deem a Divorce from Bed and Board, to be an intire Dissolution of the matrimonial Bond, appears (I think)

from the following Confiderations.

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1. In Case an Husband or a Wife resuses to cohabit with his or her Wife or Husband, the Ecclesiastical Judge is forward enough to let the World know, that he is vested with a lawful Power of Citing such Man or Woman before

fore him; and of Admonishing him or her to a Cohabitation! and a Performance of Conjugal Rites with the Person he or the is marry'd to; and, on his or her proving Contumacious, of proceeding to Excommunication, &c. But after a Divorce from Bed and Board, the Ecclesiastical Judge will not scruple to own himself divested of that Authority over Such divorc'd Man or Weinan: He will not, after that, any more proceed to Censure such Man or Woman for refuling a Cohabitation with fuch divorc'd Wife or Husband, than he will any Man or Woman on Earth for refusing a Cohabitation with a Person with whom he or she was never intermarry'd. And the only Reason, you may be fure, why he will not do it, is, because, the Marriage being diffolv'd, he cannot lawfully do it. He knows, that as the Parson is vested with an Authority of making a Man and a Woman, with their Confent, ONE FLESH, that is, Husband and Wife, but cannot, when he hath so done, make them TWO again; fo the Ecclefiaftical Judge is ve-Ged with an Authority, on proper Occasions, of undoing what the Parson had done, that is, of severing that ONE FLESH, Husband and Wife, into TWO again; but cannot, after that, compel them, without their mutual Consent, to become ONE FLESH again; nor Cenjure either of them, for his or her Refusal. He must be a cunning and a cozening Surgeon, that having, for a proper Gratuity, cut a Man's or a Woman's rotten Leg off, should, in spight of his or her Teeth, set it on again.

2. The Eeclesiastical Judge, as the Canon requires, obliges the Person that sues out a Divorce from Bed and Board, to give Security, before the Divorce be pronounc'd, to the Bishop in whose Court the Divorce is su'd out, that he or the will not marry again; but fuch Security is not required to be given by the Person who is su'd to a Divorce. Now, the infifting on fuch Security from the Person who fues out the Divorce, and not from the Person who is fu'd to a Divorce, must (I think) necessarily imply a Concession that the matrimonial Bond will, by that Divorce, become diffolv'd; so that in Case the Security was not given, he or she who su'd out the Divorce, would be wholly at Liberty to marry again: For did the Bond of Marriage continue after the Divorce pronounc'd, it would in-

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fallibly be necessary either that the Person who sues out the Divorce, and the Person who is su'd to a Divorce, should both of them give Security not to marry again; or it would be unnecessary that either the One or the Other of 'em Chould give any fuch Security: So that I take this Procedure of the Ecclesiastical Judge, to be a tacit Acknowledgment that the Person who is su'd to a Divorce from Bed and Board, is intirely at Liberty to marry again, as foon as he or the please, without incurring any Penalty at all; but that the Person who su'd out the Divorce, must forbear to marry again, on Forfeiture of the Security given. And this feems to have been the Opinion of Bilhop Cozens: For, in his before-mention'd Speech, he tells us, the 107th Canon provides that divorc'd Persons shall not marry again; BUT (says he) it is not said such Marriages are void, ONLY the Caution is forfeited. And the End, as I conceive, for which Security is directed by the Canon to be requir'd of the Person suing out the Divorce, that he or she will not marry again, is, that the Person su'd to a Divorce, may have an Opportunity, in Case he or she shall so think fit, to endeavour a Reconciliation between them; or, in Case of a Failure therein, may, when the Person who fu'd out the Divorce, shall have marry'd some other Person, Recover the Caution-Money, and Receive it in Satisfaction for his or her then for ever lost (and probably never to be lamented) Wife or Husband.

Presuming you now convinc'd, that the Church of England deems a Divorce from Bed and Board, a Dissolution of the matrimonial Bond, I'll proceed briefly to consider the Matters sometimes urg'd in Proof of a Continuation of the matrimonial Bond, after a Divorce from Bed and Board is

pronounc'd.

1. After a Divorce from Bed and Board, the Woman retains the Man's Name from whom the is divorc'd; which

shews (say some) the Bond of Marriage continues.

I answer, Altho' Marriage intitul'd the Wife to her Husband's Name, yet it does not thence follow that a Divorce, which dissolves the matrimonial Bond, must necessarily deprive her of that Name again: For we all know Death works an effectual Dissolution of the Bond of Marriage; not withstanding which, the Woman retains her deceas'd Husband's

Husband's Name until she marries again; and after that too, in Case her first Husband was a Person of Honour, and her next be a Plebeian. Death and Divorce equally free the marry'd Couple from the Bond of Marriage, and the Man's Name in either Case remains to the Woman: In common Esteem, at least; for in Case of a Divorce, I conceive she ought to reassume her paternal Name.

2. In Case of a Reconciliation between a Man and a Woman divore'd from Bed and Board, they are not requir'd to marry again, in order to their again cohabiting together at Bed and Board; therefore (say some) the Bond

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of Marriage between them was never diffolo'd.

I answer, The Ecclesiastical Ceremonies of Marriage, are not essential to the Marriage. We do not read of any Formalisies us'd, in the Days of old, in joining a Man and Woman: Mutual Confent made the Marriage, Wilt thou go with this Man? And the answer'd, I will go. And when the was come unto his House, he took her, and she became his Wife, Cen. xxiv. 58, 67. The Reconciliation between the divore'd Couple, can't amount to less than this: So that their Reconciliation is actually a new Marriage, altho' the Ceremonies, which are of none other Use, than to render the Marriage more magnificent and solemn, be not again perform'd. Bishop Cozens, in his so often before-mention'd Speech, handles this Matter as follows, viz. The Objection, that if the Bond be dissolv'd, and afterwards the Man or the Woman be reconcil'd, they must be marry'd over again, is no necessary Consequence, no more than 'tis in a Person baptis'd, who may break his Coveand, and renounce his Baptism; and yet, upon true Repentance, be receiv'd into God's Favour by Virtue of the first Covenant, without any new Bapiism. Suppose a "Witch, who they fay makes a Compact with the Divel, to renounce her Baptism, should afterwards, by the Grace of God, seriously and truly repent herself of the Wickedness, I do not believe that any Body would take upon him to baptize her again: And if a Priest should renounce his Orders, and turn Turk, and yet afterwards ' repent him, and return into the Church, he need not be Ordain'd a second Time. The Case will be the same ' in Marriage. 3. If

3. If a Man, who is divorc'd from his Wife, from Bed and Board, dies intestate, the Ordinary will grant Letters of Administration of such Intestate's Goods, to his divorc'd Wife. This, some pretend, he does on the Account of her being, notwithstanding the Divorce, next of Kin to him, even his real Widow; and from thence they infer,

that the Bond of Marriage continu'd 'till Death.

Divorce from Bed and Board, usually assigns Alimony to be paid by the divorc'd Husband to the divorc'd Wise, in Satisfaction, I suppose, for the Fortune she brought him; which Alimony she must intirely lose at the Death of the Man from whom she is divorc'd, unless he assign it her by his Will, or she can help herself to it, by becoming his Administratrix. And this Alimony being assign'd her by the Ecclesiastical Judge for her Livelihood, in Case the Man who is to pay it, dies intestate, the Ordinary grants Letters of Administration of his Goods to her, not, as I conceive, on a Presumption that the Bond of Marriage continu'd firm after the Divorce was pronounc'd, but that she may, if possible, have something in Satisfaction for the Alimony she lost by his Death. As the chief Creditor therefore, rather than as nearest Relation, she is admitted to the Administration.

4. If the Husband, after a Divorce from Bed and Board, release an Obligation due to the Wife before Coverture, it hath been held a good Release; which proves, says an Ano-

nymous Author, that the Marriage continues.

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I answer, When a Woman marry, all Debts due to her. become due to her Husband, the Property is, by the Action of Marriage, transferr'd from her to him; and the Property can't be deem'd to be, by the Action of Divorce, retransferr'd from the Husband to the divorc'd Wife, because Satisfaction is otherwise made to her for whatever was hers before Marriage, by granting her an annual Allowance under the Title of Alimony: So that when a Man after a Divorce releases an Obligation due before Marriage to the Woman from whom he is divorc'd, he does but give a Discharge for Money due to himself, and for which he makes Satisfaction to the Woman to whom it was originally due. Thus I have given, I hope, a Rational Answer to the principal Matters that have hitherto been suggested in Proof, that the Bond of Marriage continues after a Di-Mm

worce from Bed and Board, is pronounc'd by the Ecclesiastical Judge. However, as a farther, and still more effectual Anjurer to these Matters, and whatever else can be suggested

on that Account, I answer, and fay,

1. The Matters offer'd in Proof, that the Bond of Marriage does continue after a Divorce from Bed and Board, is pronounc'd, are of no Importance in Comparison of the Matters that argue a Diffolution thereof; fuch as (1st,) That a Woman after such a Divorce is under no Manner of Obligation of comporting herself, on one Account or another. more like a Wife towards the Man from whom the is divorc'd, than towards any other Man on Earth. (2dly.) That the Man so divorc'd from his Wife, is not, thenceforwards, under any Obligation of behaving himself more like an Husband towards her, than towards any other Woman, excepting only in the constant Payment of her affign'd Alimony, which, as I've faid before, I take to be injoin'd him to make Payment of in Satisfaction for what the brought him, and thereupon is as a Debt upon him. (adly.) If a Woman after such a Divorce, commits a Trespass, she, and not the Man who was her Husband, is liable to be su'd for Damages. (4thly,) In Case a Woman after such a Divorce, contracts Debts, the herfelf, and not the Man from whom the is divorc'd, is liable to be imprison'd for fuch Debts. Oc. These Matters, and many more that might be thought of, must be own'd more powerfully to argue a Dissolution of the Bond of Marriage, than the other Matters do a Continuation of it. But,

2. Seeing the Distinction of Divorces into such as do, and into such as pretendedly do not dissolve the Bond of Marriage, has not any Manner of Foundation, either in Scripture or the Nature of Things, but was, as Bishop Cozens witnessed of it, and as the History of the Council of Trent indeniably shews, invented, and that many hundred Years after Christ's Passion, and the Death of all the divinely inspir'd Apostles, by the Canonists of the Roman Church, to serve the Pope's Turn; that Distinction must necessarily be a meer Non-Entity; and a Pretension of producing Arguments to prove its Existency, a prodigious Piece of Vanity, if not downright Fanaticism, or a religious Madness. Nay, I conceive, I may safely affirm, that Fryer SOTO, and the Council of Trent, lye under St. Paul's Curse, on the Account

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of this pretended Distinction of Divorces For St. Paul, in his Epistle to the Galatians, fays, Chap. i. 8. The we, or an ANGEL from Heaven, preach any other Gospel unto you, than that which we have preach'd unto you, let him be accursed. And, in the very next Verse, the Apostle reiterates this Curse in almost the same Words, viz. Ver. 9. As we said before, fo I say now again, if any Man preach any other Gospel to you. than that you have received [from us] let him be accurfed. Now, it is certain the Scriptures afford no Foundation for either this Distinction of Divorces, or for many other Things, which are taught by the Papists as Matters of Faith; therefore the same must necessarily belong to, in the Apostle's Phrase, another Doctrine, which (ver. 7.) is not another, but the Gofpel of Christ perverted. And consequently, Fryer SOTO, the Council of Trent, and other Papists. must, by having invented and preach'd those false (not to fay damnable) Doctrines, have brought themselves under this Curse of St. Paul. Dr. Whitby, in his Annotations on the above-written Words of St. Paul, faith, 'Hence it appears, that a Man may err fundamentally, not only by rejecting a fundamental Article of Faith, but also by maintaining and teaching, in the Name of Christ, Things unnecessary to be necessary, so as to say Salvation cannot be obtain'd without them. And herein confifts the great GUILT of the CHURCH of ROME, and particularly of the Trent Council, that they have added many unnecessary Articles to the true Christian Creed, and have defin'd them to be so necessary to be believ'd by all Chri-Stians, that no Salvation can be obtain'd without the Belief of them; and so they seem plainly to have fallen under the Anathema [that is, the Curfe] of St. Paul, more dreadful than all the vain Anathema's [Carfes] they have thunder'd out against the Protestants.

Notwithstanding all that I have said, the Distinction of Divorces into such as do, and into such as pretendedly do not dissolve the matrimonial Bond, will, I verily believe, be

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1. Profess'd Papists, and such pretended Protestants as, being popishly affected, want to have the Church of England polluted with all the Abominations of Popish Idolary; and who are, I sear, 2 Thess. ii. 11. under strong Delusions that they should believe Lies. However, the Papists, as M in 2 Bithop

Bishop Cozens, in his said Speech, observes, even confut their own Doctrine of the Bond of Marriage being indifsolve ble: For they (says he) say, that in Case the Husband transfers himself into a Fryery, and his Wife into a Nunnery, thereby devoting themselves to Religion, then such Marriage is dissolved even as to the Bond. So that, as I conceive, they own the Bond of Marriage is dissolveable for fuch Causes as they, the Papilts, shall assign, but not for such Canses as God has assign'd. The Papists also say Matrimony is a Sacrament; but then, denying their Priefts to partake of that Sacrament, they publickly declare, that 'tis better a Priest should have many Whores, than one Wife. Certainly therefore, altho' they deem Matrimony a Sacrament, they must yet deem Whoredom a greater Sacrament; for the most Holy Persons ought to be conversant in the most Holy Things! According to the Papists, therefore, Marriage seems to be only Holy enough for the Laity; but that the Sanctity of the Priests requires they should only be concern'd in Whoredom, and not pollute themselves with Marriage! We talk of a Popish Pretender to Queen ANN's Royal Dignity; but certainly all the Poplings in the World can be deem'd none other than meer Pretenders to Christianity.

2. Some Proctors, Advocates, &c. they (that is, some of them) supposing, I Tim. vi. 4. that Gain is Godline's, Will doubtless flickle hard for this Distinction of Divorces, and deem Fryer SOTO a Saint for having contriv'd it; because, they may truly fay, as Demetrius, the Silver-smith, did, in a like Case, Acts xix. 25. SIRS, ye know that by this CRAFT we have our WEALTH. The fuing out a Divorce, brings them in considerable Profit: After which, if a Reconciliation does enfue, probably 'twill not be long before the Old Sores be ripteup, and thereupon a second Divorce su'd for: In Case a Reconciliation does not ensue, probably the Man runs a Whering one Way, and the Woman another Way; and thereupon these Gentlemen have a fair Chance for three or four profitable Causes, instead of One: Of all which, its very likely, they'd be depriv'd, were this Popish Difinction of Divorces altogether extinct, and all divorc'd Persons publickly declar'd entirely at Liberty, according to God's Law, to marry again, when and where they pleafe. And thus I've faithfully communicated to you my Opinion concerning the ancient and modern Practice of Divorcements, more largely than I intended to have done.

The fifth Particular that I, in the Beginning of this Letter undertook to shew, is, That I am not, in Point of Conscience, concern'd to seek a Reconciliation with the Woman from whom I am divorc'd. In order to render this Matter, in sew Words, very plain, I shall Appeal to your own Knowledge, and the Matters contain'd in my Letter, intitul'd, A Letter truly representing a Matrimonial Case, for the Truth of the sollowing Particulars.

1. That it was her own representing Herself, and her Circumstances in a Manner very different from what was, to her own certain Knowledge, Truth concerning her and them, that induc'd me to enter into the State of Marri-

age with her.

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2. That notwithstanding I, even presently after I was marry'd to her, became sufficiently apprized, that she had, before Marriage, so notoriously imposed on me, in what related to Herself and her Circumstances, as that my Intermarriage with her would, in all Likelihood, prove my Ruin, as well as it was then my immediate Disgrace, yet I continued to treat her in such Manner as an honest, virtuous, and good Wife ought to be treated by a kind and indulgent Husband, UNTIL I discovered that she, after her Marriage to me, and notwithstanding my unmerited (as she was a Cheat) kind Deportment of my self towards her, acted, in almost every Particular, the Reverse of what she knew was her Duty towards me by Virtue of her Marriage-Covenant.

3. That her own Mismanagements, and Un-wise-like Deportment of herself towards me, having induc'd me to exercise some Severities towards her, SHE and I came to Articles of Agreement for our Living in a State of Separation during the thence forwards remaining Part of our Lives.

4. That I, on my Part, always after that, kept punctually to, and actually perform'd whatever those Articles of Agreement enjoin'd me; and only requir'd of her, that she too should keep to, and perform what those Articles of Agreement, drawn up by a Sollicitor of her own chusing, and engross'd after she had given her voluntarily Consent to them, requir'd of her.

5. That

was incumbent on me by Virtue of the faid Articles, yet the very frequently acted avowedly contrary to what the knew those Articles required of her; and that in Particulars which she also knew tended directly and highly to

my Difreputation, Injury, and Displeasure.

6. That upon my sending her Word, that unless she'd, for the Time then to come, act conformable to the Tenor of those Articles, I'd no longer deem my self oblig'd to (and would not) perform what they requir'd of me; SHE, without seeking to make me easy in the Matter, or so much as promising a better Conformity to what she had by those Articles agreed to, caus'd me to be cited into the Consistory-Court of the Bishop of London, in order to be divorc'd from me, Causâ sevitiæ; which Cause she prosecuted, brought the same to a Hearing, and obtain'd a Sentence of Divorce; whereby she is, in a judicial Way, intirely cut off from being (in my Opinion at least) any more ONE FLESH with me, than she was before I marry'd her.

Now, the above-written Particulars being all Matters of Fast, it is, I think, altogether impossible that I can be at all concern'd, in Point of Conscience, to seek a Reconciliation with this Woman, so as to take her again to be my Wife. She had, I think, very little (or rather no) Caufe to commence any Suit at all against me at Doctors-Commons: But she being determin'd to sue me, she might, as the certainly knew, as well have fu'd me, had the thought so fit, for a Restitution of Conjugal Rites, as for a Divorce: So that I deem her having made Choice of the latter, an Acknowledgment that she wanted to have our Separation, which before depended on a private Agreement, publickly confirm'd in a legal Way; which is now, at her own Election, done. She therefore, at the Commencement of her Suit, made her Choice ; the pursu'd her Choice ; and I can't deem my felf. in Point of Conscience, oblig'd to disturb her Enjoyment of that Choice, an eternal Divorce from my Bed and Habitation.

But here a Difficulty may be started, namely, That the Precept of Moses for Divorcements, only authorizes a Man to put away his Wife, and not a Woman her Husband: How therefore can it be law-

ful for a Woman to fue out 2 Divorce from her Husband?

I answer, Moral Equity requires a Woman should be as much at Liberty, on proper Occasions, to sue out a Divorce from her Husband, as a Man from his Wise: So that this Case is within the Equity, tho not within the Letter, of that Precept. And the Words of our Savi-

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m, Mark x. 11, 12. compar'd with what he faith on that Subjects Matth. v. 32. and Matth. xix. 9. plainly infinuate the Legality of a Woman's divorcing her Pulband, for the fame Cause that a Man may his Wife. And Dr. Whiby, in his Annitations on 1 Cor. vii. 10. shews, that it was in those Days customary, both amongst the Jews and the Romans, for Women to divorce their Husbands. The Wife (fays he) being after Marriage carry'd to the House of her Husband, her Divorce was call'd aποπομπω, Asending her away from his House; and because the woman, being not Mistress of the House, could not do this to the Man, but only leave his House, that Divorce was call'd aπόπειλες, Aleaving of the House, tho it was conceived in the usual Form, Res tuas tibi habeto; that is, Take with you the Things that be yours. So that not Alimony, but the Things that a Woman brought to her Husband, were, by those Days, deem'd to belong to her after a Divorce. Equity is the same still, tho' the Judges of Equity be chang'd; and perhaps not much for the worse neither; for there were of Old, Judges, who neither

fear'd God, nor regarded Man, Lake xviii. 2.

The fixth and last Particular that I, at the Beginning of this Letter, undertook to shew, is, That Interoft and Religion oblige me to re-ject a Reconciliation with the Woman from whom I am now divorc'd. On fecond Thoughts, I conceive this Particular might very well have been wholly omitted: For this Woman having been fo egregious a Cheat to me; behav'd herfelf fo very ill whilft the did live with me; fworn the Peare against me; and now at last put me to all the Shame the possibly could, in order to be judicially divorc'd from me, it can't be imagin'd that she should ever propose a Reconciliation, or once desire to cohabit with me again, UNLESS she should become really MAD; which, as madly as she has acted, I do not wish ever to be her Fortune. A few Wordstherefore shall suffice in Relation to this Particular. (1st,) I deem it an absolute Certainty, that the Divorce which this Woman has herfelf brought about, (tho I've paid for't, and therefore ought to have fome Advantage by'th has wrought an entire Diffolution of the Bond of Marriage that was formerly between Her and Me: If therefore I still find my felf to want a Wife, and to have Courage sufficient, after the matrimonial Rubs I've met with, to venture again into a matrimonial Noofe, I may doubtless, as Old as I am, and as Bad as the Case is with me, be accepted of by some Female or another, who is Honester, Younger, Richer, and better humour'd than Mrs. Eliz. Pritchard: One who, instead of Railing at me, inventing false Stories of me, Cursing and Swearing at me, hurling Stone-Mugs at my Head, Pifs-Pots in my Face, swearing the Peace against me, &c. and at last suing to be divorc'd from me; Will (as she ought) love me, make much of me, spake honourably of me, take Care of my Concerns faithfully, be diligent and take Delight in Obeying and humouring me, and perhaps bring me an Offspring to continue my Name when I my self shall be no more. In Marriage with fuch a Woman, (should it ever be my Fortune) I may justly deem my felf, that which, I think, I never was yet, in Reality, an HUSBAND. Interest therefore obliges me to reject a Reconciliation, that is, a Re-marriage with this Never-was-pleas'd Woman, should the, as it is not reasonable to conceive she ever will, defire it. And as for Religion, the End of Marriage being, that Man might have an Help-meet for him, he who takes a Woman to Wife that he before-

hand knows will not, or cannot answer the Ends of Marriage, must necessarily offend God in so doing. Besides, St. Paul faith, Be not unequally yok'd, which I experimentally found I formerly was with her who is now separated from me. (2dly,) Should I, on the Whore of Babylon's Authority, believe, as the Papilts pretend they do, that a Dirorce from Bed and Board does not work a Diffolution of the maremains firm: (A Whim altogether as abfurd and ridiculous as the Doctrine of Transubstantiation, where a Man is oblig'd to believe that is Flesh, which he sees is Bread; YET still, as will be own'd by all Men, Interest and Religion obliges every Man to take what honelt Care he can for the Preservation and Security of his own Prosperity, Peace, Quiet, Ease, Tranquility of Mind, &c. which, as to Me, this Woman very much obstructed when she did live with Me; and I certainly have not any Reason to expect, that she'd Comport herself better the second Time, (was she to be try'd) than she did the first : She'd doubtless be always the same. However, was she (as would be Madness to expect) to become as good a Wife as any is on Earth, it must, in that Case, I think, be allow'd as morally impossible that I, after having been abus'd in the Manner I have been by her, could ever have any Love or Value for her; without which, all would be wrong flill. Besides, how should I convince the People that I am not my self Distracted, down-right MAD, to Risque under-going again all the Perplexities that she has hitherto brought upon me, and exercis'd me with, even that of being fu'd to a Divorce not excepted?

In short, it's not confistent with Prudence for either the One or the Other of us to defire (or admit of) becoming henceforwards ONE FLESH: Which, indeed, in the Opinion of (I prefume) every Clergy-man in England, we never yet, in Reality, have been: For, previous to the Marriage, the Parson says, I REQUIRE and charge you both, that if either of you know any Impediment, why ye may not be lawfully join'd together in Matrimony, ye do now confess it: FOR be ye well assur'd, that so many as are coupled together otherwise than God's Word doth allow, are not join'd together by God, neither is their Matrimony lawful. SHE did know fuch an Impediment, or rather many Impediments, namely, that she was not the Woman she'd made me believe the was, either as to her Person, her Qualifications, or her Circumstances, but was a mere IMPOSTOR : She knew her barren WOMB, and a Multitude of other Matters, (of all which she knew I was ignorant) render'd her entirely unfit to be an Help-meet, that is, a Wife for me: She conceal'd all those Impediments, or rather glos'd'em over with a Shew of their Contraries; An honest Wife the'd been; Eight Children she'd had; Good Circumstances she was in, &c. ALL Imposition and a Cheat. Thus it's plain she never was my lawful Wife; and that Shew of a Marriage, which was between us, being, thro' her own Means, (tho' with an ill Design) taken anyway. I held my felf in Private Configuration of Some away, I hold my felf, in Point of Conscience, entirely freed from her, and, in Point of Interest and Religion, Oblig'd to keep so. I'll add no more, but that I am,

SIR, Yours, &c.

Oct. 25. 1712.

J. SPINKE.

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## POSTSCRIPT,

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SIR.

Ltho' it be altogether foreign from the Design of my Letter, to say any Thing in Relation to the Proceedings that have been in this Cause in the several spiritual Courts (as they're call'd, for I imagine that there's more CARNALITY than Spiritual Courts

tuality in some of their Proceedings) in which it has already been; yet, confidering that an Information therein may be welcome to you, I'll subjoin a short Account thereof, which be pleas'd to take as follows; viz. A Citation issuing out of the Consistory-Court of the Bishop of the Diocess, being served on me in September 1711, I, in Obedience thereto, appear'd on the 23d Day of October ensuing, by a Proctor in that Court; my Prodor having receiv'd the pretended Libel, at my Directions. he confes'd the Marriage, and deny'd the pretended CRUEL-TIES; which being done, I, as I was advis'd, gave an Answer, on Oath, to the Matters suggested in the said pretended Libel. excepting in Relation to the faid pretended Cruelties, as to which I infifted, as in such Cases is usual, that I was not oblig'd by Matters standing thus, Witnesses were by the Law to answer. other Party produc'd and sworn, and afterwards examin'd on the Producent's Libel, and on certain Interrogatories exhibited by me, in order to fet the faid pretended CRUELTIES, and my FACULTIES, that is, my annual Income and Substance, in a true Light before the COURT, that (as I thought, and was told) such a Sentence might be pronounc'd in the Cause as should be agreeable to Justice, Law, and Equity! As to the pretended CRUELTIES, if some of the Witnesses hyperboliz'd, and represented them worse than they really were, I hold them in some Measure excusable, because I think they, the said pretended Cruelties, ought, on Account of the Provocations given, to have been at least as bad as any one of the said Witnesses has depos'd concerning them.

As to my FACULTIES, the eighth Article of the said Libel suggests as sollows, viz. That the said— is a Doctor or Practitioner in Physick, and thereby gets sive hundred Pounds per Annum, as HE himself hath confess'd and declar'd; and keeps two Maid-servants and a Man to wait on him. To ballance this Article, I caus'd an Interrogatory to be exhibited in

the following Words, viz. CAN you, of your own Knowledge, depose to the Income and Profits of the Ministrant? If yea, do you not know or believe, that he is at great, and what Expences in printing and dispersing printed Bills in relation to certain Cures he is skill'd in, and for Drugs, Medicines, chymical Preparations, House-Rent, House-keeping, Parish-Taxes, and Servants Wages? And that his Disbursements since the Time of his said Marriage have exceeded his Incomes? And that by his having been oblig'd to neglect his proper Business, to attend the litigated Affairs his said Marriage brought him into, his removing from Place to Place, and the Disreputation of marrying the Producent have much prejudic'd his Practice in Physick, and render'd the annual Income thence arising much less than in Times

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The Witness first examin'd, in Answer to the said 8th Article, said, That ever fince bis this Deponent's first Knowledge of him the said — he the said — hath pretended to be a Doctor and Practitioner in Phylick; and the faid - foon after his Marriage to the faid -told this Deponent, that he took, in his Practice, to the Value of between two and three hundred Pounds a Year; and this Deponent knows that he now doth, or lately did, and for several Years past, hath kept two Servant-Maids. In Answer to my faid Interrogatory, this Witness faid, That he cannot, of hisown Knowledge, depose to the Income and Profits of the Ministrant; and this Deponent believes, that his Expences in printing, and dispersing printed Bills, and for Drugs, Medicines, chymical Preparations, House-Rent, House-keeping, Parish-Taxes, and Servants Wages, and his Disbursements fince the Time of his Marriage, have been very chargeable to him. and that by his being oblig'd to neglect his own Business to attend the litigated Affairs his faid Marriage brought him into, his removing from Place to Place, and Difreputation of marrying the Producent, bis Practice in Physick hath been much prejudic'd, and his annual Income thence arising, much less than in Times past.

The Witness next examin'd, in Answer to the said 8th Article, said, That the said — during the Time of this Deponent's living with him, as predepos'd, practis'd Physick, as this Deponent hath heard, and believes he has done ever fince; and saith, that within the Time of her said Service, she bath HEARD him say, That he got between four and five hundred Pounds a Year; and this Deponent hath heard, that he now keeps two Servant-Maids, and lives ———— In Answer to my said Interrogatory, this Witness said, That she cannot, of her own Knowledge, depose to the Income and Profits of the Ministrant, any otherwise than as he declar'd himself, as by her predepos'd; and this Respondent believes he is at great Expences in printing, and dispersing printed Bills, in relation to certain Cures that he is skill'd in, and for

Drugs, Medicines, chymical Preparations, House-Rent, House-

keeping, Parish-Taxes, and Servants Wages.

Another Witness, in answer to the said 8th Article, said, That the said — doth pretend to be a Practitioner or Doctor in Physick; and this Deponent hath heard him SAY before he marry'd the said — that he could maintain a Wife as well as any Gentleman who had four or five hundred Pounds; and this Deponent knows, that for some Years before his Marriage to the said ——, he kept two Maids, and a Foot-man; and this Deponent hath heard, that he now keeps two Women Servants. In answer to my said Interrogatory, this Witness said, That she cannot, of her own Knowledge, depose to the Income and Profits of the Ministrant; but this Respondent believes he is at great Expences in printing, and dispersing printed Bills, in Relation to certain Cures he is skill'd in, Medicines, chymical Preparations, House-Rent, House-keeping, Parish-Taxes, and Servants Wages.

Another Witness, in answer to the said eighth Article, said, That the said —, for all the Time of this Deponent's Knowledge of him, hath profess'd himself to be a Doctor in Physick, and believes he gets very well by his Practice as such; and this Deponent hath heard, and believes, that he now keeps two Women Servants, as he constantly did during the Time this Deponent knew him to live in Half-Moon Court predepos'd of, at which Place also he kept a Foot-Boy. This Witness, in Answer to my said Interrogatory, said, That she cannot, of her own Knowledge, depose to the Income and Profits of the Ministrant; and this Deponent believes that he is at some Expences in printing, and dispersing printed Bills, and for Drugs, Medicines, chymical Preparations, House-Rent, House-keeping, Parish-Taxes, and

Servants Wages.

TEMPLE-pump'd NAN, the Fleet-street Walker, who ('tis said) took a Progress, 1705, into Suffolk, to be got with Child. because she found by Experience that London VESSEY could not do it, in Answer to the said eighth Article, said, That she knoweth that the said --- doth pretend to be a Doctor or Prachitioner in Physick, and prints and gives out Bills as a QUACK DOCTOR, as this Deponent verily BELIEVES he is; and this Deponent believes he has very good Business in fuch his Employment; and during the Time this Deponent knew him to live in the said Court, he kept for some Time an House-keeper, two Women Servants, and a Man to wait on him, at the same Time; and after his Marriage to the faid -, two Maids and a Foot-man, one of which Maids the faid - turn'd off soon after her Marriage, as this Deponent hath been inform'd, and believes that he now keeps two Women Servants. This NAN Pretty-Face (which faid Fretty-Face of her's is, you know, faid to make (or ferve Nn 2

for) Sauce for her japan'd A—se) being examin'd on my said Interrogatory, said, That she cannot of her own Knowledge depose to the Income and Profits of the Ministraut; and this Respondent believes, that he must be at some Expences in printing, and dispersing Bills in Relation to Cures he is skill'd in, and for Drugs, Medicines, chymical Preparations, House-Rent, House-keep-

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ing. Parish-Taxes, and Servants Wages.

Thus I have transcrib'd, NAMES excepted, the whole Proof of Faculties in every of the Witneffes own Words; which Proof, you fee, confists of Matters the Witnesses (according to their Depositions) observ'd, and heard, some of them before my Marriage, which was more than fix Years before these Depositions were taken, and ALL of them before my Removal from Half-Moon-Court, which was more than three Years before the faid Depositions were taken; excepting only that the faid Witnesses have depos'd, that they have HEARD, and do believe that I, even at the Time the faid Depositions were taken, kept two Servants. A WONDERFUL Proof of PRESENT Faculties Especially if it be consider'd, that this pretended Proof of Faculties was attended (as my Letter more fully informs you) with a positive and plain Proof, that fince my said Marriage I had been imprison'd for my pretendedly rich Wife's Debts, had had fix several Suits in Chancery, and others at common Law, about her Affairs, and had not then (as I have not yet) recover'd so much Money as my Law-Expences had then amounted unto, and was not likely ever to to do; but was then (as I am now fill) prosecuted for more than TWO HUNDRED Pounds on her Account. Well, attended with this wonderful Proof of present Faculties, the Caufe came to be heard, in March last, before 2 certain Mad-house Doctor's half-blind Name-sake; and this Proof (such as it is) of Faculties happen'd, I conceive, to be laid before him on his blind Side, and the Proof of Cruelties on his other Side; whereupon (not having Sight on both Sides) he pronounc'd a Decretal Order, partly just, and partly otherwife; the just Part (or that which I had no Objections against) I acquiesc'd with; and, as I was advis'd, appeal'd from the other Part, to a superior Court; the Judge of which seems to be mearly of BETTY's Worth! Before this new Judge the Cause was brought with all convenient Speed to a Hearing: At which Time, to my Surprize, I observing him inclin'd to Remit the said Cause back to the half-blind Judge, and that without my Answer to the Libel having ever been read to him, or I, by my Advocate, heard (as had been requested) in Law, as to the Sufficiency of the pretended Proof of Faculties; I found Means to prevent the immediate Remission of the Cause, and soon after, (which I hope was no Crime) fent him a Letter in the following Words, NAMES excepted. SIR,

SIR, HAT Dr. ---, the Judge below, had very little Regard to Law. Equity, and Junice. in pronouncing that Part of his De reta Or er in the Caufe between me and my Wife, that decrees me to pay her 28 !. Yearly for Alimony, every Man (I humbly presume) may be fully convinc'd, by considering, (1st.) That previous to his decreeing fuch Alimony, he should have been convinc'd, by good Proof, that my annual Incomes amount to more than 100 l. clear of all Deductions of all my necessary annual Expences. (2dly.) That he (good Man) could not be convinc'd, by the Proofs laid before him, that my annual Incomes, for five Years past, have, now do, or ever for the future, will amount to, clear of fuch Deductions, fo much as ONE Shilling! All that was pretended for a Proof of Faculties, whereupon he gravely decreed this Alimony, was, a Proof that I confes'd, five Years ago, that I then took 300 l. (one Witness faid 500 l.) a Year by my Business, that is, by the Sale of Medicines: But all the Witnesses declar'd, (on Oath) that they could not depose, of their own Knowledge, either as to my Profits or Disbursements: So that here was not any Proof that I had Faculties, or any Income that surmounted my necessary Expences, even at that Time; for a Man may certainly take more than 300 l. (or 500 l.) by the Sale of Medicines in a Year's Time, without having thereby fav'd clear so much as 10s. I fear it is the Fate of many Men to take a great deal of Money, in their several Methods of Commerce, with but little Profit, otherwise we sould not (I believe) have fo many Bankrupts. And the Materials of which Medicines are compos'd, are, some of them, very chargeable, and yet the Medicines made up of them, if not w'd whilft they continue good, must be cast away: So that the Gain arising by the Preparation and Sale of Medicines, can't be so considerable as some imagin; especially when the same depend on such expensive Publications as I have always us'd. And here being no Proof (as there certainly is not) that I had any Faculties, at the Time I am said to have confessed Faculties, that is, five Years ago; how much less can that five-Years-ago-Confession be a good Proof of my having Faculties NOW? He that five Years ago was worth 10000. may not now be worth tod. And he that by any Business, Employ, or Trade what soever, (Places of settled Salaries excepted) clear'd 100 l. a Year then, may not, by that Bufiness, Employ, or Trade, have clear'd fo many Pence in the Year last past, nor be capable of so doing, either in this present Year, or in any subsequent Year whilst he lives, should that be as long as Methusalem did; especially in Case he shall be perplex'd with a Variety of Suits in Law, be imprison'd, and be toss'd from one Habitation to another, as I for five Years past have been, and probably during Life must be: For I am still a Defendant in two Suits depending (on my Wife's Account)

Account) in Chancery, and have now, as for some Months past I have had, a Bill up for letting my House, after which 'tis probable I hall never be Master of another. However, I conceive, 'tis evident, that in Case the said Judge below had had (as he had not) substantial Proof that I had very considerable Faculties five Years ago, that could not have amounted to a Proof of my having the same (or any) Faculties NOW. Therefore (I humbly conceive) HE ought to blush, that he has admitted of so groundless a Proof of my having had Faculties five Years ago, as a sufficient Proof of my having such Faculties NOW, as may justify his decreeing an Eight-and-twenty-Pounds a Year Alimony for the Woman, whose Circumstances, by the Proofs before him, appear to have been my Ruin! And farther, in Cafe he conceiv'd he had good Proof, that five Years ago I had considerable Faculties, and thereupon thought he might safely PRESUME it probable that I enjoy the same still, I would submit it to his own (or any Man's) Determination, whether EVERY Judge, to avoid doing Injustice, be not oblig'd in Conscience to found all his judicial Sentences and Decrees on PROV'D Certainties, and not on PRESUM'D Probabilities. If any Judge shall act otherwise, he certainly must be fuch a Judge as neither fears GOD (Luke xviii. 4.) nor regards MAN; and I hope our Ecclefiaffical Courts afford no fuch. If my Answer given in (on Oath) to the Libel, might have been read as Evidence in the Cause, he could have decreed but very little Alimony, because it therein appears that I now have, and, for some Years past, have had but a very small (if any) annual Income, over and above my necessary annual Expences. And bow I can be affur'd that I shall, in any Year yet to come, clear more Money than I did in that last past, (which was none at all) I know And if my ANSWER, because given in without being CALL'D for, must be difregarded, (for Fear of infringing a FOR-MALITY, tho' in order to do impartial JUSTICE) I humbly prefume he ought to have been guided in decreeing Alimony by some positive Proof of present Faculties: And, in that Case, she having made NO Proof of present Faculties, I see not how he could, in JUSTICE, decree her ANY Alimony. Where Nothing is, Nothing can be had. What then shall I surmise induc'd him to pronounce that Part of his faid decretal Order ? Shall I surmise. (1st,) That he was of Opinion, that because my Wife could not PROVE that I have Faculties, therefore it was his Duty to PRE-SUME I have some? Or, (2dly,) That he imagin'd it agreeable to Law and Justice, that a Man, who has not any Faculties, should be decreed to allow 281. yearly to a bad Wife (who had ruin'd him) for Alimony? Or, (3dly,) An honest Design of making me try my Friends, to raise Money to expend amongst Advocates and Proctors, in order to be reliev'd against his oppressive Decree? Or, (4thly,) That he was of Opinion a Reconciliation between

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me and my Wife would be for our mutual Advantage; and thereupon assign'd her such Alimony as he was well affur'd I cannot pay, presuming I should be thereby compell'd to court her for a Reconciliation, and that his good Intention of contributing (by that Means) towards bringing it about, would attone for the Injustice of his Decree? If this was, as probably it might be the Case, he ought to have consider'd, that 'tis repugnant (Rom. iii. 8.) to the Christian Religion for any Man to do EVIL, that GOOD may come on't; and much more must it be so in an Ecclesiastical Judge. whilst sitting on the Seat of Justice, and representing him, who is (Hab. i. ) of purer Eyes than to behold Evil. Besides, be might easily have observed, from the Proofs in the Cause, that the is such a Woman as I can't by any Means (were we reconcil'd) expedie live comfortably with; and, consequently, that his opflive Decree must necessarily rather put me on seeking my Bread (which must, perhaps, at last he my Fortune) in some other Part of the World where I may be safe from HER, and from WRITS for communicated Persons to Prison without Bail or Mainprize, than on either endeavouring or admitting of a Reconciliation with her, or on any vain Attempt of paying (in Complaisance to his Decree) EIGHT and twenty Pounds yearly out of NOTHING! But, Sir, the Cause is now before Dr. Bwho is, I hope, a more considerate, just, and impartial Judge: one that will not fo far deviate from the Dictates of Law, Juffice, Christianity, and Humanity, as either wittingly and wilfully, or precipitantly, to put the last Hand to the Ruin or Banishment of a Man already reduc'd even to Penury and Want, by Means of a lewd Woman, who, under Pretence of being a Fortune, a Woman of Vertue, and of good Extraction, circumvented him into a Marriage with her, and thereby brought him immediately into a Prison for her Debts; and then, in her usual Behaviour towards him, and in the Management of herfelf and her Affairs, receded So far from the Duty of a Wife, as mine has done, as, in a great Measure, appears from the Proofs in the Cause, and as will more fully appear by a PAMPHLET I shall publish, when the Cause is determin'd, with some REMARKS on that. The THREE first half Sheets of which Pamphlet I have herewith inclos'd, prefuming they may be explanatory of the Proofs, and my Answer to her Libel, which (I'm told) are already before you. And when you hall be well appriz'd how ill a Liver, how notorious a Cheat. and how bad a Wife this Woman has been, and how much I have been impos'd on, abus'd, and ruin'd by her, and that I am even fill liable to be again imprison'd for her Debts, I make no Scruple to promise my self that you'll evidently see the Injustice of the Judge below's decretal Order; and, as I have appeal'd to you for Suffice, afford me such Relief therein, as is agreeable to Law and and Equity, which is the fincere, bumble, and only Request (excepting that of your excusing this Trouble) of, WORTHY SIR,

I. ' 8. 1712.

Your humble Servant.

This Letter his Worthiness received, when he was, it seems, comically minded, and thereupon he (I'm told) took the three inclosed half Sheets for a PLAY! Bless us! an Ecclesiastic Andrews Head run of Plays! Well, that can't he help'd! However the next Time I saw his Worthiness in Foro Ecclesiastico, I again a wid his Worthiness, by my Advocate, (1st.) That my Answer to the might be read in the Court as Evidence. (2dly.) That I might be neared in Law before his Worthiness, as to the Sufficiency of the presented Proof of Bacultiess, and the Alimony, which Law (that is, their Canon-Eaw) requires a Man of such Facilities should allow the Woman from whom he is divored: BOTH which his Wonthiness, in the Abdance of his Wisdom and Honessy, was pleased to refuse, and immediately remitted the Cause back to the half-blind Judge from whom it came. But the Court-Day following, his Playship is soft this Cause (doubtless by Inchantment, for no Mortal court appears which Way it came) before him again, condemn'd me in more Expenses; and then, by Mag-k Art, sent this Cause (invisibly) back a Econd Time! So that inould his prefent CRAFT fail, I conceive

he'd make an excellent Fellow at CUPS and BALLS! To have allow'd my Answer to have been read in Court, and that as Evidence, in all Points wherein it does not (as I aver it does not in any) contradict other Evidence, would have been, I think, but impartial Justice. However, I'll hold a small Wager, That (if you'll confult them) neither the learned Dr. Newton, nor the more exalted Dr. Bettefworth, can make it appear, that his beforesaid PLAY-ship WORTHINESS'S REFUSAL to allow me, by my Advocate, to be heard before him in Law, was not very great INJUSTICE. For HE (his Playship Worthiness I mean) must doubtless know, as well as Dr. Newton, or Dr. Bette fourth either, that in Gale of a Divorce from (asterm'd) Bed and Board, the Ecclesiastical Judge is not allow'd, by the Canon-Law, to affign the Woman for Alimony MORE than One third Part, nor LESS than One fifth Part of the Money the shall pofitively and fully prove the Estate, Trade, or Business of the Man from whom the is divorc'd, brings in annually, clear of all necessary annual Expences. So that had his Worthine's allow'd the LAW to have been laid before him, he must, I believe, either have bidden Desiance to the Law, or have reduc'd the EIGHT and twenty Pounds a Year Alimony to (at most) EIGHT and twenty Shillings; which would still have been at least LIGHT and twenty Times more than can, either by the Proofs in the Cause, or by any other Means, be made appear to be due, in JUSTICE and EQUITY, from me to the Woman who has fu'd me to a DIVORCE. But to excuse his Worthiness as far as I can, I'll suppose him so taken up with Plays, as that he never reads the Scriptures, and confequently could not know that God hath faid, Lev .xix. 15. Ye shall do no Unrighteousnessin Judgment. Or probably he may be allow'd to plead PRESCRIPTION; namely, that Time out of Mind Ecclesiastical Judges have been accustom'd to act contrary to Law. For it appears by Acts xxiii. 1, 2, 3. that Ecclefiaftical Judge ANANIAS, whilft he was litting in Judgment on St. Paul, commanded St. Paul to be smitten contrary to Lam. And so farewel to him.

MVSEVM BRITAN NICVM Till silver) in the tettill en